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ON CAPITAL PUNISHMENT.

"Mercy rejoiceth against judgment."—James ii. 13.

THE dispensation under which we are now placed is pre-eminently a dispensation of mercy. God has sent his Son into the world not to condemn the world, but that the world through him might be saved. A proclamation of mercy is made, from which the greatest criminals are not excepted, but assured that a way is opened for their restoration to favour. The compassionate Saviour, who suffered, the just for the unjust, cries in the ears of his disciples, "Be ye therefore merciful, as your Father in heaven is merciful." Many reasons are assigned why the recipients of mercy should show mercy to others; and this is not the least impressive, that mercy wins victories which justice could never have achieved. Enmity is removed, rebels are softened, sanctification is imparted, happiness is restored, not through the manifestation of unprecedented severity, but through the exhibition of forgiving and relieving love. What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, has accomplished. When justice could only have destroyed, mercy has reclaimed; mercy, therefore, "rejoiceth against judgment." It boasts, it glories, it exults on its unparalleled successes. The triumph of Jehovah over his rebellious subjects is the triumph of mercy. The efficacy of mercy is proved to be greater than the efficacy of retributive justice. So "mercy rejoiceth against judgment."

That these principles should be applied to our conduct as individuals towards "the unthankful and the evil" is universally admitted; and it can scarcely

be doubted that they ought to influence our collective decisions and social arrangements. In what degree they should affect the administration of public justice, and in what manner they bear on the infliction of punishment on atrocious criminals, are questions which deserve serious attention. Assuredly, they should incline us to lenity; they should deter us from the infliction of severer punishments than the exigencies of the case require; they should lead us to interpret any enactments by which we are bound, whether human or divine, in a manner as favourable to the culprit as the terms of such enactments will allow. Every legislator, every magistrate, every occasional assistant, should remember continually, not only that "He shall have judgment without mercy that hath showed no mercy," but also that "mercy rejoiceth against judgment."

Whether it is right, in any case, to put a criminal to death, is a question of great importance, and one on which it is desirable that every Christian, and especially every Christian teacher, should have a correct and decided opinion. We know that it has been said by the highest authority, "Whoso sheddeth man's blood, by man shall his blood be shed," and that many suppose this sanctions and even enjoins the execution of every murderer. But, if these words were now presented to our attention for the first time, if we were ignorant of the customs of society, and of the interpretation which they have received, our construction of their meaning would depend greatly on the circumstances in which they were uttered. A prisoner, we will suppose, is arraigned for some

wanton outrage on his neighbour's property. The evidence is clear. The jury has declared him guilty. The judge prepares to pass the heaviest sentence of the law. Addressing the culprit in solemn tones, he expatiates on the magnitude of the offence, and is just about to pronounce the awful doom, when a voice from heaven interrupts—"Whoso sheddeth man's blood, by man shall his blood be shed;"—would it not suggest to the judge a prospect which would induce him to hesitate? A criminal is led forth to the place of execution; congregated thousands surround the spot on which he stands pale and trembling; the executioner is about to perform the functions of his miserable office. A voice from heaven suddenly breaks upon his ears—"Whoso sheddeth man's blood, by man shall his blood be shed;"—how would the executioner feel? Would not the instruments of death drop from his hand? Would he not regard it as a prohibition? Or, suppose these words to be the conclusion of an address on the value of human life, in which God had spoken of himself as the Judge and the Avenger, and had positively declared that he would himself make inquisition for blood. Suppose the purpose of preceding sentences to be to direct attention to Himself, as the Vindicator of the innocent, and the Dispenser of retributive rewards. Would you not understand the spirit of these words to be that He, the Supreme Governor, would so regulate his providential dispensations, that a violent death should be the common issue of a life of violence? Now such is the connexion in which the words actually are found:—"Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." To discourage the shedding of man's blood is evidently the design of the address; the sacredness of human life is its burden. If the clause relating to the punishment of a murderer be regarded, not as an injunction, but as a declaration of the overrulings of providence, it will be found to be accordant in spirit with preceding clauses and with fact. For violence begets violence, and one homicide generally produces another. Retaliation follows; the act of an indi-

vidual draws forth the resentment of a tribe; blood is demanded to expiate blood, a general war ensues, and many victims fall. And such are the views of the operations of divine government which are presented to us when it is said—"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Such also is the spirit of the language addressed to Peter in Gethsemane, "All they that take the sword shall perish with the sword." The assailants had "swords" as well as staves, but the design of the remark was to check, not to encourage, the zealous disciple—"Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

The phraseology of these passages is similar in construction to the declaration "Whoso sheddeth man's blood, by man shall his blood be shed;" or, as the rendering might be, by man *will* his blood be shed; for the distinction between *shall* and *will*, however significant to an English ear, is peculiar to our language, and utterly unknown to the language of the inspired text. Rendered thus, it will be seen, that the clause corresponds in spirit and tendency with the context in which it stands, and with the usual result of violence as displayed in history; "whoso sheddeth man's blood, by man will his blood be shed."

If, however, this interpretation be not deemed satisfactory; if it appear to any reader that the fair construction of the language is, that a murderer ought to be punished with death; it must yet be allowed that his case is an exception to a general rule. If any one claim authority to shed the blood of any man, this solemn sentence, "he that sheddeth man's blood by man shall his blood be shed," throws on the claimant the burden of proving that the culprit has forfeited his life by some law which God will recognize, and that it devolves on him to carry that law into execution. It must in all fairness be regarded as prohibiting the shedding the blood of men in general; and if any one, be he who he may, a magistrate or an executioner, is about to take the life of man, it strongly calls on him to make out his right to do so.

Now it is granted, that there have been persons who possessed this right, and were even under obligation to use it. The appointed administrators of the

Mosaic law were bound to inflict death upon the perpetrators of various crimes. That law was part of a revelation temporary in its design and peculiar in its character. It was part of an experiment which the Most High saw fit to try, through several centuries, not for his own satisfaction but for the instruction of his creatures, as to the effects of a rigorous discipline. It might have been supposed, had the experiment been never made, that if God should give an impressive exhibition of his Majesty, his power, and his justice,—if he should establish a code of laws comprehensive and severe, and enforce it by heavy penalties and terrific interpositions of his own hand, it must be effectual to reduce men to their allegiance, and awe them into compliance with his righteous mandates. Surrounding the top of Sinai, therefore, with thick clouds and darkness, he uttered, amidst thunders and lightnings, the first principles of a code, the enactments of which were intended to appeal to human fear, and inspire the heart with awe. By this code, Jewish magistrates were bound to inflict in many cases the punishment of death. The blasphemer was to die. The Sabbath-breaker was to die. The murderer was to die.

But it is one of the exhilarating truths of Christianity, that that code is no longer in force. It is indeed a truth not commonly received in its full extent; for, though no modern Christians profess to adhere to the whole of the Mosaic institutes, many cling to different portions of them which suit their taste. One appeals to it in favour of certain rites, and another in favour of certain national establishments. But, if this code will justify the execution of a murderer, it will equally justify the execution of the Sabbath-breaker; for it enacted the same penalty for both offences. But the writer of the Epistle to the Galatians teaches us that it was a temporary institution. "It was added because of transgression, till the seed should come to whom the promise was made." And the writer of the Epistle to the Hebrews tells us, that there is "a disannulling of the commandment going before for the weakness and unprofitableness thereof." We are not come to the mount that burned with fire, nor unto blackness, and darkness, and tempest; we are come to mount Sion. It is vain, then, to turn to the Jewish code

to learn the punishment that ought now to be inflicted for any crime. If you claim the right to shed the blood of a fellow man, because he is a Sabbath-breaker, a heretic, or a murderer, you must justify that claim on some other basis than the Mosaic law, or you place yourself in the condition of him of whom God has said, "At the hand of every man's brother I will require the life of man."

What, then, says the Gospel? What are the principles of that "better covenant" under which the Father of mercies has placed us? Does the spirit of the Christian dispensation favour, or does it discountenance the destruction of men's lives? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The risen Saviour commanded, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The day of judgment is delayed, because the Lord "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." He "endures with much long-suffering the vessels of wrath fitted for destruction." In the provision which the Most High has made, in the invitations which he has issued, in the patience which he displays, and in the renewing grace which he bestows on many whose sins are red like crimson, "mercy rejoiceth against judgment." Several considerations may be adduced to show that the infliction of death by the hand of man is peculiarly uncongenial with such a dispensation.

1. It has no tendency to promote any of the great purposes on which the gospel represents the heart of God as being set; but, on the contrary, it tends to counteract them.

To reconcile men to himself is the great design of that exhibition of his character which God has made in the manifestation of his Son, and which he is continually making in the gospel testimony. It is by the exhibition of goodness, forbearance, and long-suffering, that he leads men to repentance; it is by the attraction of the cross that rebels are brought back to their allegiance. But an execution has no tendency to

soften the heart, either of the sufferer or of his acquaintance. The culprit endeavours generally to harden himself for the trial, and display his intrepidity; the spectators usually retire sullen and obdurate. It is the purpose of the Almighty to establish a kingdom of peace, purity, and love. But capital punishment has no tendency to promote gentleness, forbearance, or mercy: it favours a low estimate of the value of human life, and teaches that it may be taken away in certain cases. It is not the punishment that is most dreaded by the ferocious; they regard it, in general, as the sudden termination of all their woes, and prefer the prospect of it, at least in their reckless moods when contemplating crime, to the prospect of separation from their companions and habitual gratifications, attended with long-continued confinement and hard labour. It is not necessary for the protection of society against renewed acts of violence; a madman is often more dangerous than a murderer, yet it is not thought necessary to put madmen to death, but in other ways they are effectually restrained. Its insufficiency to deter men from crime has been fully demonstrated. A long experiment was made under the Mosaic dispensation; but, at the close of that experiment, atrocious wickedness was prevalent, and deeds of blood abounded. Under our Henry VIII. it is said that 72,000 criminals were executed in England, yet every part of the kingdom was infested by robbers, who shed blood without restraint, and lived by plunder. Severity did not extirpate the evils against which it was employed, as is proved by the fact, that in the reign of Elizabeth, three or four hundred felons per annum underwent the same fate. Indeed, it has been shown by the statistics of many nations, that in proportion as capital punishments have been multiplied, have those offences been multiplied for which they were inflicted. "It seems to be fast approaching to an axiom," says a venerable philanthropist, "that crimes are less frequent in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death."

2. To cut short a wicked man's space for repentance is uncongenial with that good-will to every creature which the gospel breathes.

God has established a system for restoring depraved hearts, and pardoning

the most heinous crimes. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." This criminal has not forsaken his way; if hurried now to the bar of his Maker he must be condemned; unless changed in character he cannot be admitted to the realms of light. God would bear with him a little longer; but you say, unless he repent by such a day, at such an hour, repentance shall be for ever hidden from his eyes. Christ says, "Him that cometh to me, I will in no wise cast out;" but you say, unless he apply to the Saviour by such a time, the way of access to him shall be closed for ever. God says, "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" but you say, he must die speedily; he shall die next week. So you abbreviate the term of the respite God had granted, and thrust him hastily into the clutches of the inexorable destroyer, from whose grasp he can never be restored.

3. The irremediable character of the punishment is such as to render it too much to be inflicted according to the judgment of fallible creatures.

Error creeps into all human transactions. Its traces may be seen in the best regulated tribunals. A combination of false witnesses may mislead the most penetrating. The suppression of some explanatory facts may give to innocence the aspect of guilt. A mistake of identity may be made by a sincere and cautious observer. Now, if the punishment be imprisonment or transportation, it may subsequently be remitted, or if it be any thing short of death, some compensation may be made for undeserved suffering. It will not have been ruinous; the victim will not have perished. But if his heart's blood be spilled, it cannot be gathered up again. Bring forward your documents. Yes: it was an error! The judge finds that he was deceived. The witness is convinced that he was mistaken. The executioner perceives that he has killed a deserving member of society. But it cannot be undone. It was an error; but the Sovereign, the Senate, the whole community, can make no reparation. The weeping widow and fatherless children cannot have their beloved protector and guide restored to their society. The soul, too, is lost; and it was an error!

"Jaques Du Moulin, a French refugee, residing at Canterbury, was indicted for coining. On his trial it was proved that he had often been detected in uttering false gold, and that he had made a practice of returning counterfeit coins to persons of whom he had taken money, on pretence of his having received those pieces from them. On searching his premises when he was apprehended, a great number of counterfeit coins had been found in a drawer by themselves, and others packed up in different parcels with good money; and, on further search, some *aqua regia*, several files, a pair of moulds, and many other implements for coining, had been discovered in a flask. On this evidence he was convicted, and sentenced to die. But, a few days before he was to be executed, one Williams, a seal engraver, was killed by a fall from his horse. His wife, who was pregnant and near the time of her delivery, miscarried from the fright, and, sensible that she could not live, she sent for the wife of Du Moulin, to communicate to her a most important discovery relating to his unfortunate case. She told her that Williams had been one of four persons whom she named, who had lived for many years by counterfeiting gold coin; that one of those persons had lived as a servant with Du Moulin, and, being provided by his accomplices with false keys, had disposed of a considerable quantity of bad money, by opening his master's *escrutoire*, and exchanging it for good money which he found there. Soon after Williams' wife had given this information, she expired in great distress of mind. The parties, however, whom she had accused were immediately taken up, and one of them turned king's evidence. The two others continued for a time to assert their innocence, especially he who had been Du Moulin's servant. But, at length, some corroborating circumstance being unexpectedly produced, he burst into tears, and confessed his guilt. Being asked how the tools came to be in his master's *scrutoire*, he said that when the officers came to apprehend his master, he was afraid they would be found in his own possession, and therefore, opening the *scrutoire* with his false key, he had himself placed them there, and had just time to shut the *scrutoire* again before the officers entered the room. A pardon was procured for Du Moulin, and the

servant and his accomplice were tried and executed."*

In other cases, alas! the irreparable blow has been struck before the fatal error was discovered. Some years ago, a gentleman was arraigned for the murder of his niece. "The circumstances which led to his condemnation were these. He was her guardian, and the heir to her fortune, which was considerable, if she should die unmarried and without issue; and she was about eighteen years of age. It was proved on his trial that he had, contrary to the will of her other relations, taken her to his house near Epping Forest, whence she had suddenly disappeared, and had not been heard of since. It was also proved that he had taken her out with him on the day on which she disappeared, and that he had returned home without her. It farther appeared, that she had often reproached him with unkindness, and abuse of his power over her, in opposing a match which she was anxious to make. A woman also was produced on the trial, who swore that, as she was passing through the forest on the forenoon of the day on which the niece had disappeared, she heard a female voice say, 'Don't kill me, Uncle; don't kill me;' and, hearing the report of a gun immediately after, she made off as fast as she could. On all this evidence the uncle was convicted, condemned, and executed. About ten days after his execution, his niece returned from a tour in France. It then appeared, that as she was walking with her uncle on the day on which she had disappeared, he had reproached her for persisting in her resolutions,—that after much altercation, she had said with warmth, 'I have set my heart upon it; if I don't marry him it will be my death: and, don't kill me, uncle; don't kill me;'—that just as she had uttered these words, a man shot a wood-pigeon; and that, being now near the spot where she had appointed her lover to meet her, she had loitered behind her uncle, gone off with, and married him, and made a tour with him on the continent, whence they had just returned."†

It is true that precautions are now adopted in our British Courts to prevent the recurrence of such a disaster as this; but erroneous decisions are still possible,

* Gambier's Introduction to the Study of Moral Evidence, p. 210.

† Gambier, p. 213.

and irreparable calamities may still befall the innocent. "I myself," says a celebrated living barrister, "defended three brothers of the name of Cremming, within the last ten years. They were indicted for murder. The evidence was most unsatisfactory. The judge had a leaning in favour of the Crown prosecution, and he almost compelled the jury to convict them. I sat at my window as they passed by, after sentence of death had been pronounced; there was a large military guard taking them back to jail, positively forbidden to allow any communication with the three unfortunate youths. But their mother was there; and she, armed in the strength of her affection, broke through the guard. I saw her clasp her eldest son, who was but twenty-two years of age. I saw her hang on her second, who was not twenty. I saw her faint when she clung to the neck of her youngest boy, who was but eighteen. And I ask, what recompense could be made for such agony? They were executed—and—they were innocent!"* Vain was it that proof of innocence was adduced; the vital spark could not be restored. The grave was closed over their remains; it was vain to invoke them to come forth and enjoy the liberty to which they were entitled. No more could the parent derive from them support or pleasure,

"No more the well-known features trace,
No more renew the fond embrace."

But was not the Son of God himself an innocent sufferer? Did not the Holy One and the Just receive sentence of death at a human tribunal? Did not grave judges, with an inspired code before them, after listening to evidence, unanimously exclaim "He is guilty of

death?" Is not this enough to bring human judicatories into everlasting discredit? If men had the right to inflict capital punishment before, was it not fitting that from that moment the power should be taken from them? Is it not fitting that He should be the last victim, and that under his reign an authority which had been so awfully misused should be abolished? Surely, no further proof can be needed of the unfitness of the princes of this world to wield a power so tremendous, than this—"they crucified the Lord of glory."

The anticipations of Cain were not unfounded, when he feared that men who knew his guilt would be inclined to slay him. The mark which divine long-suffering set upon him, to exempt him from the retributive propensities of his fellows was not unnecessary. But his punishment—expatriation, guilt of conscience, and habitual terror—was a burden sufficiently heavy for any human being to bear. Manasseh, who "shed innocent blood very much," was made through divine forbearance, a monument of mercy. "When he was in affliction," a captive in Babylon, "he humbled himself greatly before the God of his fathers, and prayed unto him, and he was intreated of him, and heard his supplication." Saul of Tarsus, also, who when the disciples of Christ were put to death gave his voice against them, was pardoned and accepted through the blood of the Redeemer. In his case, "mercy rejoiced against judgment;" and "for this cause he obtained mercy, that in him Jesus Christ might show forth all long-suffering for a pattern to them who should hereafter believe on him to life everlasting."

GAMMA.

* Mr. O'Connell, as quoted in Peggs on Capital Punishment, p. 66.

THE WAKEFUL MINISTER.

To the Editor of the Baptist Magazine.

My dear Sir,

Your volume for the past year contained two essays, from the pens of highly esteemed brethren, on subjects of great practical importance; the one entitled "Spiritual Sleepers," by Mr. Steane, page 3, and the other, intended as a sequel to the former, by Dr. Cox, entitled "Sleepy Professors," page 141. Allow me to submit to your readers the three accompanying papers, "The wakeful Minister," "The restless Enemy," and "The watchful Protector." They are designed to be apposite to the essays alluded to; and will, it is hoped, not weaken the effect produced. But for illness, they would have been forwarded at an earlier period.

Yours sincerely,

Truro, April 27th, 1839.

EDMUND CLARKE.

"They watch for your souls, as they that must give account."—Heb. xiii. 17.

If the greater part of mankind neglect their salvation altogether, and multitudes who attend the preaching of the gospel are nevertheless asleep in their sins, while those who have been awakened are constantly in danger of slumbering again, it is an instance of the infinite goodness of God, that he has set watchmen upon the walls of Jerusalem, who are never to hold their peace, day nor night, (Isai. lxii. 6,) but to hear the word of God at his mouth, and warn transgressors from him. (Ezek. xxxiii. 7.)

When a people are favoured with such a ministry, their situation becomes hopeful, and their obligations to divine mercy cannot be too strongly felt; but their responsibility is, at the same time, greatly augmented; and it is of the last consequence that they should know, in such a day of their visitation, the things which make for their peace, lest their slumbers should be judicially perpetuated, till they awake in everlasting despair.

The following remarks are intended to exhibit the character of a wakeful minister; so that those who are blest with his labours may learn to prize and improve the privilege they enjoy.

1. He diligently cultivates personal piety. His hopes of usefulness as a *minister* are inseparably connected with his possessing, and maintaining, the character of a *disciple*. While he may entertain, like Paul, the assurance that Christ has loved him, and given himself for him, he cherishes also, as the apostle did, a godly jealousy, lest that by any means, when he has preached to others, he himself should be rejected. (1 Cor. ix. 27.) Aware of Satan's devices in general against believers, and his especial craftiness in attempting to beguile, corrupt, and destroy those who are set for the defence of Zion, he is hourly engaged in watchfulness and prayer, lest he should enter into temptation. Accustomed as he is, by his very calling, to pray, meditate, preach to and care for others, he is painfully convinced that he may do all this, and yet neglect his own soul; that he may read his Bible, and, instead of applying it to his own heart, be engaged in adjusting the thoughts which shall occur to him, for his public discourses; so that while preparing food for others, there shall be famine and leanness at home. Should

he be, for the most part, acceptable to his hearers, he has frequent reason to lament that their praises, though often inconsiderate and unfounded, inflame the pride of his heart, and dispose him to ascribe success to his own superiority, rather than the influences of the Spirit of God. In short, a very limited experience will convince a really pious minister that he has been called to a work, in which, with all its advantages to the cultivation of personal religion, there are also greater dangers than in any other employment under heaven. Should the watchman be overtaken, and hearers, professors, and minister be asleep together, how fearful their state! Blessed be God, however, there are, and ever have been, not a few of his servants, who, sensible of danger, have implored assistance, and have been kept by the power of God from falling into the snare. The feelings of such are forcibly expressed by the venerable Abraham Booth, in his *Pastoral Cautions*, a work which ministers cannot too often peruse: "Of late, I have been much affected with the following reflection: though, if not greatly deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years; though I have borne the ministerial character for upwards of twenty-five years; though I have been, perhaps, of some little use in the church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect; yet, after all, it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe!"

2. He carefully maintains domestic religion. No reasoning can be more convincing than that of Paul, "If a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. iii. 5.) A vigilant pastor perceives that his domestic circle supplies him with the best opportunity, not only of establishing a model of family and social piety, but of exhibiting a miniature of the order, discipline, and privileges of the house of God. He therefore studies to "rule well his own house, having his children in subjection with all gravity," (1 Tim. iii. 4.) What-

ever may be his success, he will endeavour to "command his children and his household after him," (Gen. xviii. 19;) and where this is the case, the blessings of divine grace will be commonly bestowed. The value of such a pastor, with such a family, in constant attendance on the house of God, and frequent intercourse with other families resorting thither, and moreover engaged in every benevolent undertaking, cannot be sufficiently appreciated. The influence thus exerted is silent, and perhaps unnoticed; but it forms a most effectual means of religious and social improvement throughout a congregation and neighbourhood.

3. His general conduct is guarded and exemplary. He who is constrained by the love of Christ to consecrate his life to the self-denying labours of the ministry, will naturally desire to promote his object by offering, in his own conduct, an exemplification of the happiness and purity which his doctrine will produce. A sleepy minister will often injure his own success by incautious behaviour and unseemly trifling, if not by open immorality; but the man of God, who is awake, will "flee these things, and follow after righteousness, godliness, faith, love, patience, meekness," (1 Tim. vi. 11,) and so conduct himself as that no man may despise him, but that he may be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.) Thus he not only avoids gross defects, but aspires to an eminence of piety, without which, from the elevation on which he stands, he will appear more diminutive than those who occupy the ordinary level of profession. It is said of David, that he "behaved himself more wisely than all the servants of Saul; so that his name was much set by." (1 Sam. xviii. 30.) When the conduct of a minister has acquired for him, without his having sought it, this high degree of esteem among his people, it forms a most valuable auxiliary to his usefulness and success.

4. In his ministry, the peculiar truths of the gospel are rendered prominent and plain. If a preacher be in the habit of employing unusual and high-sounding words, or a course of remark such as man's wisdom teacheth, however much he may be awake to human applause, he is evidently asleep as to the great objects of the gospel ministry; and

might just as properly undertake to enlighten the ignorant by discoursing to them in an unknown tongue. To imagine that because the ministration of righteousness is glorious, an inflated diction is required to express it, is to oppose the judgment and practice of the apostle, who for that very reason used "great plainness of speech." (2 Cor. iii. 12.) Those who, in prospect of final judgment, watch for the souls of men, with whom they will then be confronted, dare not deviate from this apostolic rule, but endeavour, by *manifestation* of the truth, to commend themselves to *every man's* conscience in the sight of God." (2 Cor. iv. 2.)

How far the ministry of the present age may be considered to abound in a faithful and prominent exhibition of the peculiar doctrines of the gospel, it is difficult to determine. Whatever opinion or fear may be entertained on this point, one thing is certain—that the great deceiver of mankind is desirous, above all things, to neutralize, if he cannot silence, the preacher of Christianity. To his plans for destroying men's souls, it is comparatively of no consequence that ministers are numerous, learned, popular, and heard by admiring throngs, if he can but succeed in corrupting their minds from the *simplicity* that is in Christ. (2 Cor. xi. 3.) The preacher, whom he has thus unhappily beguiled, may advance nothing in direct opposition to the analogy of faith; but the cardinal doctrines of human depravity, the substitution of Christ in dying for the guilty, justification by grace through faith, regeneration and sanctification by the Spirit, will be but slightly touched; and it will be taken for granted, that the people are in general already acquainted with them: in short, his ministry will consist of vague generalities, which excite no alarm, and arouse no reflection, but lull his unconscious hearers into a soul-destroying apathy. The watchful shepherd, aware of these devices, determines not to know any thing among his flock "save Jesus Christ and him crucified;" (1 Cor. ii. 2;) and he does not shun to declare unto them "all the counsel of God." (Acts xx. 27.) Under such preaching, it is possible that some may sleep on still; but others will discover symptoms of wakefulness, either by being drawn to Christ, or openly rejecting his salvation. Whatever the result may be, as to the people, the

watchman has delivered his soul, and God will be glorified.

5. He feels it to be an imperative duty, continually to urge the reception and practice of divine truth, and faithfully to rebuke iniquity. Application is the life of a sermon; and duly to enforce it requires the utmost skill, courage, tenderness, and affection. But a dispensation is committed to the minister of Christ, and he feels that necessity is laid upon him, yea, woe is unto him, if he preach not the gospel. (1 Cor. ix. 16, 17.) Hence it is his habitual practice, to beseech the people that they "receive not the grace of God in vain." (2 Cor. vi. 1.) Such a preacher, however, may not *talk* about his faithful dealing. When this is done, it may excite a fear that fidelity is but occasional. But the pastor we are describing is *always* faithful and searching, without deeming it needful to call attention to the fact; for he knows, that were he to bring *himself* into prominence, though it should be in the character of a *faithful* monitor, a different object is introduced to the hearer's notice; and his conscience may take relief from the power of truth, and find a pretext for withstanding its unwelcome intrusion, by admiring the preacher's fidelity, and rejoicing that he has a Levite for his priest. Moreover, it is required, and naturally expected, in stewards, that a man be found faithful. (1 Cor. iv. 2.) If such an individual should bring his fidelity into notice, as requiring apology, or entitling to distinction, would it not be suspected that unfaithfulness was his ordinary practice, and fidelity the exception?

6. He anxiously seeks, and assiduously improves, all collateral means and opportunities of usefulness. This especially will be discovered by his pastoral visits from house to house. Important as his public labours are, they form, in his account, but a part of his ministry. He watches for souls, and is therefore anxious to ascertain the results of his preaching, and the operations of truth on the consciences and lives of his people. He is diligent to know the state of his entire flock. Not only the rich, the pious and intelligent, but the poor, depraved and ignorant, will be sought out as requiring most his care. The unconverted, the inquirer, the sick, the afflicted, the tempted, the backslider, the young, will all share in his solicitudes. He will go about doing good,

by lending books, distributing tracts, promoting education, and every other benevolent object. His correspondence will be a vehicle for profitable reflections, and his ordinary intercourse, more particularly his pastoral visits, will be dignified with the character of usefulness. He will "be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. iv. 2.) It has been said of a late eminent minister, that he was intimately acquainted with the spiritual state of every individual in his congregation; and that each one had reason to know that he was so. Who can estimate the value of such a pastor, in awakening and keeping alive the best impressions throughout a large collection of families and individuals, who have been providentially brought under his supervision; for whom he labours, prays, and lives, and who are dear to him as his own soul?

7. He studies, conscientiously, to administer the discipline of the church of Christ. No part of a pastor's duty is more painful than this; but if he be faithful and vigilant, he cannot decline it. That the maintenance of godly discipline is adapted to awaken slumbering hearers and professors, to repel hypocrites, to magnify God among his people, and to enlarge the number of true disciples, is finely illustrated in connexion with the memorable case of Ananias and Sapphira. "Great fear came upon all the church, and upon as many as heard these things. And of the rest, durst no man join himself to them; but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women." (Acts v. 11, 13, 14.)

8. He is zealous in promoting the general interests of the kingdom of Christ. While anxious to cultivate his peculiar allotment, to the utmost extent of his abilities, he cannot be indifferent to the success of his fellow-labourers in the vineyard; he will commiserate the destitution of the moral waste, which stretches in boundless perspective around him; and it will be an object of his habitual solicitude, that the desert may rejoice and blossom as the rose. By occasional excursions for preaching, by co-operation in public institutions, and by an enlightened attention to the great movements of the age, so far as they affect the interests of religion, he will

contribute to the maintenance of a holy agitation, which shall awaken a slumbering world, or a drowsy church, and shake to its very centre the empire of darkness!

To conclude. While it must not be supposed that the watchmen of Zion are all equally wakeful, or the reverse, it is undoubtedly possible, that some may be in a fearfully drowsy state. No one can read without trembling the word of the Lord by the evangelical prophet, respecting the public instructors of that day—"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isaiah lvii. 10.) The bare possibility that such a representation may apply in other cases, should undoubtedly excite *every* minister to the strictest self-examination, lest the great Searcher of hearts should pronounce him "a wicked and slothful servant."

While a faithful, awakening ministry, wherever enjoyed, calls for the devoutest gratitude to the Father of mercies, churches and congregations cannot be too careful to avoid every evil which may provoke a jealous God to withhold such a ministry from them. And, assuredly, the bestowment and continuance of such a blessing should be an object of unceasing importunity at the throne of grace.

" 'Tis not a cause of small import

The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.

" All to the great tribunal haste,
The account to render there;
And should'st Thou strictly mark our faults,
Lord, where should we appear?

" May they that Jesus whom they preach,
Their own Redeemer see;
And watch Thou daily o'er their souls
That they may watch for Thee!"

ON MAKING A PROFESSION OF RELIGION, OR JOINING A CHRISTIAN CHURCH.

BY THE REV. W. GRAY.

THE visible church of Christ is the depository of his truth, the agency employed in his cause, the temple of mercy in which he dwells on earth, and the exemplar of the church in the new Jerusalem. Founded upon the principles of Scripture, and relying upon them for security, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, no weapon formed against her shall prosper, nor against her can the gates of hell prevail. Under every aspect in which the church of Christ is viewed, it is evident the Redeemer intended its continuance on earth to the end of time, and after its sojourn here is finished, to translate it to the skies, where in purity, and union, and peace, it shall exist for ever and ever. In language too explicit to be mistaken, he speaks of his followers as his *church*, his *flock*, his *temple*, his *house*, his *family*, and gives them the assurance of his unchanging love and perpetual presence. To them individually he exercises a tender care, and faithful attention—they are his friends, the apple of his

eye; but it is to them in their associate capacity the greater kindness of his heart is told; hence in the Old Testament it is said, "the Lord loveth the gates of Zion more than all the dwellings of Jacob; this is my rest for ever, here will I dwell, for I have desired it." Hence the gracious assurance of Christ, "where two or three are met together in my name, there am I in the midst of them." Again, "I say unto you, if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven."

Built together for a habitation of God through the Spirit, Christian churches are above other societies dignified and blessed, and their very nature involves powerful reasons why every believer should be joined to them. In their character entirely spiritual, not partly civil, and partly religious, and partly something else, but altogether unmixed—"my kingdom is not of this world;"—in their construction, the brightest illustrations of divine grace, for the materials are "lively stones, built up a spiritual house;"—in their

administration, placed under the government of Christ, nothing left to human prudence, or human policy; the church is executive, not legislative;—in their design, the light of the world, the city set upon a hill, the broad line of demarcation between faith and unbelief;—in their influence, putting forth an united moral power, the power of truth, the power of prayer, and the power of purity, by the observance of which many say, “we will go with you, for God is with you,”—the advantages connected with the fellowship of the saints can only be enjoyed by those who come into it. Not by the distant look upon the towers and bulwarks of Zion, not by speaking in commendation of her walls, and talking of their strength, but by coming *within* her gates, and entering *within* her palaces, we shall know that the Lord of Hosts is with us, and the God of Jacob is our refuge.

To make the profession of the name of Christ is, in other words, to come further into the temple of truth, and to draw nearer the holy of holies; it is to be placed more directly under the banner of Christ, and more fully beneath the overshadowing wings of the Sun of Righteousness; it is to be brought more within the precincts of the cross, and by the frequent attendance at the table of the Lord, to see before our eyes Jesus Christ evidently set forth crucified among you; it is to put ourselves under means and ordinances, possessing an *adaptation* to strengthen, to sanctify, and to comfort; it is to stand in a position of greater security, because standing in the path of duty; it is to be in the way of God’s blessing, whence will flow into the heart a peace passing all understanding and knowledge; it is to add motive to motive, line to line, and precept to precept, against the force of temptation, and the spirit of sloth, and to press upon us considerations by which we shall forget the things behind, and reach to them which are before. Are not these the footsteps of the flock, and are they not to be traced in the experience of all those who come into the fold? Or, if not participated by all the sheep, the cause of deficiency is with themselves, within are pastures green and fair, and there we can lie down beside the quiet waters.

It may be asked, may not these benefits be enjoyed by those who are not members of the visible church? The

reply is, No. And if it should be said, this is mere negation, mere opinion, let the reply take the form of a question, Can the blessedness of the communion of saints be realized separate from communion itself? Can the privileges of ordinances be tasted and felt while the ordinances themselves are in abeyance? Can *means* reach their intended result, when they are slighted and neglected? It is the will of Christ his name should be confessed before men, and the duty is positive and plain, can his injunctions be overlooked with impunity? Will the obedient and the disobedient servant stand exactly in the same situation? Acceptance in the sight of God may not be endangered, the salvation of the soul may not be left in fearful risk; but will not the evidences of piety be lessened, and the character pass under a shadow? Will not this species of neglect narrow the sphere of usefulness, and throw much of our influence into neutrality? Does it not betray a spirit of timidity, of indecision, and selfishness, which admit of no excuse? and is it not in defiance of the words of Christ, “If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him”? Judging from the conduct of the many who stand aloof from the profession of religion, we should suppose the engagement was a grievance to be redressed rather than a blessing to be welcomed; that to be decided for Christ in the way of his appointment was to wear the servile yoke; rather than the possession of freedom; that to enter into church-fellowship was admission into a poor-house, rather than into the palace of the great King; that to be baptized was a term of reproach, rather than an act of homage to the Saviour; that to bind the heart and the life by the ties of ordinances was an oppressive chain, rather than the cords of love; that to put on Christ was to be clothed in sorrow and sadness, rather than in the garments of praise and salvation; that to say of the saints, your people are our people, and your God our God, was to enter into alliances unfavourable and unpropitious, rather than the formation of friendships pure, substantial, and blessed. But, should this be the estimate in which Christian fellowship is held? Ought these sentiments to be entertained for one moment? They are not, indeed, avowed, except

as the conduct interprets. Are there reasons to sustain such conduct? If so, then there are considerations which will justify or palliate neglect; let them be stated, or if shame, or better convictions keep back the statement, let the neglect at once be given up, and with sincere regret for the past, and holy determination for the future, let those to whom it belongs say, we will run the way of thy commandments. The cause of hesitation and delay generally lies deep within, and has perhaps more to do with the heart than with the judgment. Surrounded with means instructive and appropriate, it can scarcely be the sin of ignorance; greater piety would early surmount the apparent difficulty, would silence the objection, and would compel the mind to lay down its prejudices, at the voice of conscience, and at the altar of God, happy to say, "I made haste, I delayed not, to keep thy commandments."

If the sacredness of the engagement, and the spiritual good consequent upon it, invites you to the fellowship of the saints, the consideration it is the *will* of Christ, and that *will* clearly expressed in the language of authority and law, renders it an indispensable duty to profess his name in the midst of a crooked and perverse generation. What mean these texts?—"Thus it becometh us to fulfil all righteousness." "Do this in remembrance of me." "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "Whosoever, therefore, is ashamed of me, and my words, of him also will the Son of man be ashamed." "Then are ye my friends, when ye do whatsoever I command you." This language speaks for itself, and explicitly declares the intention of the King in Zion. Nothing is left to human reasonings, to human prudence, nor is the convenience, or inconvenience, to be the turning point, if any point at all. Passing from the instructions of Christ to the example and exhortation of his apostles and servants, we see how they understood his sayings, how they believed, and how they practised; their minds were under the special guidance of the Divine Spirit, therefore their injunctions and conduct have the force of precept—"Repent and be baptized every one of you, in the name of Jesus Christ."

"And as many as gladly received his word were baptized, and the same day was added to the church three thousand souls." In their missionary travels, the apostles visited many of the towns and cities in Asia, and other parts of the world, and the Lord gave testimony to the word of his grace; the gospel triumphed, sinners were converted, disciples were gathered out of the world, churches were formed, and believers walking together in the fear of the Lord, and the comforts of the Holy Ghost, were edified. So clear is it in those early and best days of Christianity, the turning from dumb idols was followed by serving the living and true God; profession was the next step in the train to conversion; the putting off the works of darkness joined itself with putting on the armour of light; to come out of the world, and to come into the church, was nearly the same act. Hence, most of the epistles were addressed to the saints who were united in fellowship. "As many of you as have been baptized into Christ, have put on Christ." This was the proof of discipleship, this the badge of their profession, this the naming of Christ in which was the proof and the pledge they would depart from iniquity. No delay, no concealment, no keeping back their opinions, and attachments; the command was made known, their wishes met its fullest claim, they made haste, they delayed not to keep the commandments of the Lord. The consideration whether this decision would subject them to ridicule and reproach, to privation and suffering, to bonds and imprisonment, or even death, did not weigh a feather in their account—none of these things moved them.

The reason is yet to be found, why what was duty in the first days of the church should not be duty now? Why the open declaration of love to Christ by confessing him before men, by baptism and communion, should then be *incumbent*, but now *optional*? The dispensation is the same, and the laws and regulations of Christ's house equally binding. Divine institutions are for the universal church, not for any one branch of it, and extend through every age, unrestricted by time or place. To limit or to change the ordinances of the Saviour would be perilous to truth, for who can say where it would stop? No dispensing power is lodged in the hands of any man, nor in any church, nor can be;

and whenever assumed is dangerous to religion, and vastly derogatory to the honour of the glorious head of the church. To confess Christ before men bears upon it his own image and super-scription, it is an obligation which remains in all its force, and blessed is that servant who knoweth his master's will, and doeth it, while he who knows, and does not, shall be beaten with many stripes. In too many cases, attempts are made, and reasonings put forward, to render pointless the positive commands of the New Testament, by *resting* upon the distinction between what is essential and what is circumstantial. It is said, membership with the visible church is not the term of salvation, and perhaps a greater number are without than within its pale. This conceded, the question of obligation is not affected; more, however, is taken for granted than ought to be. It is not with us to say, how far we may proceed, and where we may stop in the path of obedience, what we will do, and what we will not do, without endangering our acceptance.

Admit, the observance of positive commands is not the turning point of salvation, yet is it not one of the turning points of obedience? May we not ask the persons who seem to rest with so much complacency upon the distinctions of essential and circumstantial, to explain their omissions why and wherefore? Are they satisfied with their own argument, and are they prepared to carry it out? We may ask, whether the acknowledged omissions in one or two cases, does not lay the axe at the root of every duty? We may ask, whether if the non-observance of baptism, and the supper of the Lord, be capable of justification, the same reasonings will not explain away repentance and prayer, and the keeping holy the day of the Lord? Are the last mentioned duties more meritorious? This will not be said, for merit belongs to no duty; when we have done all, we are unprofitable servants.

Does not this opinion, if acted upon, betray too much unsubdued selfishness?—nothing gain, nothing do. Does it not place you under the rebukes of conscience, and keep the mind in the lowest

state of religious enjoyment? Will it not in the last struggle number you with those who are saved as by fire? and in the resurrection of the dead, range you with stars of less magnitude? Permit, then, an affectionate and urgent appeal to your better judgment; to the great principles upon which you place your hopes for eternity. Instead of framing excuses for delay, and then finding reasons to justify that delay, consider the great Apostle and High Priest of our profession, Jesus Christ; his *voice* of authority is the language of mercy, inviting you to tread the path of happiness; his *command* is the voice of friendship, falling in accents soft and tender as the dew of Hermon: the path of duty is the yoke which is easy, and the burden which is light. Instead of putting the mind in a state of defence against the claims of Christ, it should be open to impression, it should yield to the suasive influence of the love of Christ. How powerfully are his institutions enforced. By his infinite compassion and kindness, for he loved the church, and gave himself for it; by the unequalled condescension of his nature, for while “he thought it not robbery to be equal with God, he took upon him the form of a servant;” by his perfect purity, which stood forth in full view from the manger to the cross, “holy, harmless, undefiled, and separate from sinners;” by his bloody baptism in the garden, and his agonizing death on the cross; by “his visage marred more than any man, and his form than the sons of men;” by his triumphant victory over the grave, his bright ascent to the skies, and his prevailing intercession; by the fulness of grace he possesses, and possesses it to bestow; and by the supreme dignity of his nature, “God over all”—he makes an appeal to our understanding, to our conscience, to our affections, and to our heart. And can it be, shall it be, with Bethlehem, and Gethsemane, and Calvary placed before the eye, excuses shall be made, and delays meet with apology? Rather say—

“If I might make some reserve,
And duty did not call,
I love my God with zeal so great
That I would give him all.”

PURGATORY AND PÆDOBAPTISM.

BY THE REV. N. WISEMAN, D.D., PROFESSOR IN THE UNIVERSITY OF ROME.

I pass over two or three other passages, that might be brought in favour of purgatory, upon one of which I shall have to comment a little later. All these texts, you will say, are after all obscure, and do not lead to any certain results. True; but we have enough said in them to guide us to some striking probabilities; these require further elucidation, and where shall we look for it but in the church, especially in ancient times. Take, as a similar instance, the sacrament of baptism, as now preached in the Church. The apostles were simply told to baptize all nations; but, how do you prove from this that baptism is to be conferred on infants? And yet the English Church articles prescribe this infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means im-

mersion, and the adoption of mere affusion or sprinkling of the water? There may have been infants in the families or houses spoken of, as baptized—probably so: but this is only conjecture, and not proof; surely not enough to base an important practice on it, which without better authority should seem to contradict our Saviour's command of faith preceding or accompanying baptism—"He that believeth and is baptized shall be saved." And in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for these modifications, if not in the explanations of the Church conveyed to us by her ancient practices?—*Lectures on the Principal Doctrines and Practices of the Catholic Church*, vol. ii. p. 58.

MORE ABOUT THE PRAYER MEETING.

FROM THE AMERICAN BOSTON RECORDER.

THE disciple declined going. He heard the bell. He saw others on their way. He had no special engagement. There was some agitation in his mind on the subject, for the suggestion *that he ought to go* would keep knocking at the door of his heart: but he rebuked it as well as he was able, and was not found in the house of prayer.

He had a reason for this neglect. He thought if he went it was not unlikely he should be called on to take a part in the meeting: He had plunged deeply into the world, and had not much heart for prayer. With his cold affections, and a mind so distant from God, it would have been a trial for him to lead the devotions of the assembly, and therefore he would not go.

Then he had not a heart for prayer? No; he did not wish to meet God. Praying is meeting with God. And, if he did not wish to meet God, would he like to have *God meet him*? No, that he would not. It is terrible for God to meet us when we do not wish to meet him.

But a mind in such an attitude towards God cannot be happy. This was

Adam's case after eating the forbidden fruit. The disciple above named was not happy; he had gone away from verdant fields, and balmy air, and pure and radiant skies, toward the gloomy, frozen zone; the prayer meeting was a kind of "Adam where art thou?" which told the tale of his distance from his Maker.

We wonder if it was a fashion among good men of old to decline prayer, as many now do when they are called upon. We have thought of the good old Jacob, how it would seem to see him begging to be excused from prayer; and to hear Jeremiah say, "Pass me if you please;" and to find out that Peter stayed away from a prayer meeting in fear, lest he should be called upon to pray. We feel rebuked, however, at the attempt to have such fancies about such good men; we feel ashamed to cut out such coats, and at trying to see how they would look on those venerable saints.

Reader, you had better love the prayer meeting. Do not grudge the time. The Lord loves cheerful praying as much as he does cheerful giving. Keep so near Mount Zion that it will be the easiest

thing in the world, and the most pleasant, to go up into it, and commune with God. Never say it is enough to pray to God in secret. This kind of prayer is well; but social prayer stands on the same authority. Love them both, and they will help each other. If you feel at any time dull and indifferent

about the prayer meeting, go for that very reason. We have known icy hearts melted there; heavy hearts unburthened there, and they that went in fetters to come back as on the wings of eagles. Beware of the guilt and danger of ever saying or thinking, "It is only a prayer meeting!"

HYMNS FOR THE CLOSET OF THE CHRISTIAN MINISTER.

From a volume recently published by the Rev. H. March.

RENUNCIATION OF THE WORLD.

I HAVE done with the world, I have done
With its follies, its pleasures, and cares;
Through all its vain circle have run,
And yet am escaped from its snares.

Oh, world, what a tyrant art thou!
What thousands are ruled by thy sway!
And I, too, submitted to bow,
A vassal as slavish as they.

But the spell that enthralled me before,
No longer its captive detains,
For now the delusion is o'er,
And now I am free from its chains.

My former companions deride,
Or affect my sad life to lament,
For they see their loved pleasures denied;
And deem that in gloom it is spent.

Then, come; for behold it is free;
And, trust me, I say what is true;
The Lord who had mercy on me,
Will also have mercy on you.

In gloom! Ah, they know not the joy,
So deep and so tranquil within,
When the Spirit is sent to destroy
The tyrant dominion of sin.

They know not the heavenly peace
That calms and possesses the soul,
When terrors of penitence cease,
And He that hath wounded makes whole.

They know not,—but follow the ways
To sorrow and ruin that lead,—
Ye friends of my earlier days,
Believe me, I feel for your need.

Ye are poor, while ye boast of your wealth;
Ye are grieved, while ye feign to be glad,—
But, know there's a fountain of health,
Where waters of life may be had.

REMOVAL MEDITATED.

If thy presence go not with me
Never let me hence remove;
Lest, in going forth without thee,
From the path of peace I rove.

Better in this present station
To endure severest ill,
Need, reproach, humiliation,
If to tarry be thy will.

What could wealth or ease avail me,
Or the praise of man bestow;
If with these my conscience fail me,
If thy blighting frown I know?

Gracious God, repress whatever
Would seduce my wavering heart,
That without thee I may never,
Never from my place depart.

Let thy pillar still preceding,
Fire by night and cloud by day,
Be the faithful sign when needing
Guidance in adoubtful way.

If thy servant, Lord, has ever
Mercy found before thy sight,
Help my now-sincere endeavour
And direct my steps aright.

For, wherein shall men perceive thee,
And thy works of wonder own,
If thy presence go not with me,
If I tread this path alone?

And wherein, if thou withdrawest,
Shall thy grace to me appear;—
That my humble name thou knowest,
That thy fav'ring arm is near?

But, if Thou be present, blessing
With success my labours there,
Men, thy saving power confessing,
All its wonders shall declare.

And that Thou my course approvest,
I, exulting shall perceive;
While my heart the praise thou lovest,
Ever shall delight to give.

REVIEWS.

Works of the Rev. John Berridge, A.M., late Fellow of Clare Hall, Cambridge, and Vicar of Everton; with an enlarged Memoir of his Life, &c., by the Rev. RICHARD WHITTINGHAM. Simpkin and Marshall. 8vo. pp. 592.

WE well remember the commencement of the Evangelical Magazine, in July, 1793, and that its first number was adorned with an engraving of the singular visage, and enriched with a memoir of the excellent John Berridge, who had entered into his rest about six months before. It was then intimated, that the life and letters of that good man would shortly be published by his brother. That intention was never fulfilled; but now, after an interval of more than forty years, the deficiency has been supplied by a much esteemed clergyman, who officiated as curate to Mr. Berridge, and has grown old in the service of the gospel, as incumbent of the parish of Potton, in the vicinity of Everton. The compiler is evidently not a practised bookmaker; the volume is by no means distinguished by skilful and orderly arrangement; nevertheless, we hail its appearance as a memorial of one of those righteous men who deserve to be had in everlasting remembrance, and as supplying lessons of no mean value; especially to ministers of Christ within the pale of the Establishment.

John Berridge was the son of a reputable grazier at Kingston, in Nottinghamshire; at which village he was born on the 1st of March, 1716. His father designed to train him up to his own employment; but this proved so uncongenial to the feelings of the son, who had early manifested much seriousness, and a taste for reading, that he altered his purpose, and sent him to the university of Cambridge. Entering Clare Hall in his nineteenth year, he continued in College till 1755, when he was admitted to the vicarage of Everton, where he continued, labouring indefatigably for the honour of his divine Master, and blessed with extraordinary success in the salvation of souls, till his death at the good old age of seventy-five.

Although Mr. Berridge was the vicar of Everton, a small rural parish in Bed-

fordshire, his ardent zeal disdained such narrow limits. Imitating the apostolic example of Holcroft, and Oddy, and Bunyan, in the same district, about a century before, he traversed the whole neighbourhood, preaching in houses, cottages, barns, or in the open air, wherever an audience could be collected. His circuit comprehended the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, and in his journeys he preached on an average ten or twelve sermons a week, frequently riding a hundred miles in that time. He was accustomed to take his meals in the cottages of the poor, and it was his invariable practice to leave half-a-crown as the price of his dinner; an item of disbursement which his biographer informs us, amounted of itself, in the course of his labours, to five hundred pounds!

Exertions such as these could not fail to rouse a spirit of dislike and opposition against Mr. Berridge. Of the manner in which that spirit was displayed, and the way in which providence interfered to restrain it, the following account was given by his own lips:—

“‘Soon after I began,’ said he, ‘to preach the gospel of Christ at Everton, the church was filled from the villages round us, and the neighbouring clergy felt themselves hurt at their churches being deserted. A person of my own parish, too, was much offended. He did not like to see so many strangers, and be so incommoded. Between them both, it was resolved, if possible, to turn me out of my living. For this purpose they complained of me to the bishop of the diocese, that I had preached out of my parish. I was soon after sent for by the Bishop. I did not much like my errand, but I went.

“‘When I arrived, the Bishop accosted me in a very abrupt manner—‘Well, Berridge, they tell me you go about preaching out of your own parish. Did I institute you to the livings of A—y, or E—n, or P—n?’ ‘No, my lord,’ said I; ‘neither do I claim any of these livings; the clergymen enjoy them undisturbed by me.’ ‘Well,’ but you go and preach there; which you have no right to do!’ ‘It is true, my lord, I was one day at E—n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and to believe in the Lord Jesus Christ for the salvation of their souls; and I remember seeing five or

six clergymen that day, my lord, all out of their own parishes on E——n bowling green.' 'Poh,' said his lordship, 'I tell you, you have no right to preach out of your own parish; and, if you do not desist from it, you will be very likely sent to Huntingdon gaol.' 'As to that, my lord,' said I, 'I have no greater liking to Huntingdon gaol than other people; but I had rather go thither with a good conscience than live at my liberty without one.' Here his lordship looked very hard at me, and very gravely assured me, 'that I was beside myself, and that in a few months time I should either be better or worse.' 'Then,' said I, 'my lord, you may make yourself quite happy on this business: for, if I should be better, you suppose I shall desist from this practice of my own accord; and, if worse, you need not send me to Huntingdon gaol, as I shall be provided with an accommodation in Bedlam.'

"His lordship now changed his mode of attack. Instead of threatening, he began to entreat. 'Berridge,' said he, 'you know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergy around you. Only assure me, that you will keep to your own parish, you may do as you please there. I have but little time to live; do not bring down my grey hairs with sorrow to the grave.'

"At this instant two gentlemen were announced, who desired to speak with his lordship. 'Berridge,' said he, 'go to your inn, and come again at such an hour, and dine with me.' I went, and, on entering a private room, fell immediately on my knees. I could bear threatening, but knew not how to withstand entreaty, especially the entreaty of a respectable old man. At the appointed time I returned. At dinner, I was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as men would glance at a monster. After dinner his lordship took me into the garden—'Well, Berridge,' said he; 'have you considered of my request?' 'I have, my lord,' said I; and have been upon my knees concerning it.' 'Well, and will you promise me that you will preach no more out of your own parish?' 'It would afford me great pleasure,' said I, 'to comply with your lordship's request, if I could do it with a good conscience. I am satisfied the Lord has blessed my labours of this kind, and I dare not desist.' 'A good conscience!' said his lordship, 'do you not know that it is contrary to the canons of the church?' 'There is one canon, my lord,' I replied, 'which saith, Go preach the gospel to every creature.' 'But why should you wish to interfere with the charge of other men? One man cannot preach the gospel to all men.' 'If they would preach the gospel themselves,' said I,

there would be no need of my preaching it to their people; but as they do not I cannot desist.' His lordship then parted with me in some displeasure. I returned home, not knowing what would befall me; but thankful to God that I had preserved a conscience void of offence.'

"I took no measures for my own preservation, but divine Providence wrought for me in a way I never expected. When I was at Clare Hall, I was particularly acquainted with a Fellow of that College; and we were both upon terms of intimacy with Mr. Pitt, the late Lord Chatham, who was at that time also at the University. This Fellow of Clare Hall, when I began to preach the gospel, became my enemy, and did me some injury in some ecclesiastical privileges, which beforetime I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it seems, within himself, We shall ruin this poor fellow among us. This was just about the time I was sent for by the Bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my Methodism, but to this effect—'Our old friend, Berridge, has got a living in Bedfordshire, and I am informed, there is one ——— that gives him a great deal of trouble; has accused him to the bishop of the diocese; and, it is said, will turn him out of his living. I wish you could contrive to put a stop to these proceedings.' Mr. Pitt was at that time a young man, and not choosing to apply to the bishop himself, he spoke to a certain nobleman, to whom the bishop was indebted for his promotion. This nobleman, within a few days, made it his business to see the bishop, who was then in London. 'My lord,' said he, 'I am informed you have a very honest fellow, one Berridge, in your diocese, and that he has been ill-treated by a litigious person, who has accused him, I am told, to your lordship, and wishes to turn him out of his living. You would oblige me, my lord, if you would take no notice of that person, and not suffer the honest man to be interrupted in his living. The bishop was astonished, and could not imagine in what manner things could have thus got round. It would not do, however, to object; he was obliged to bow compliance, and so I continued ever after uninterrupted in my sphere of action.'

Of the extent to which the divine blessing rested on the labours of this apostolic man some idea may be formed from the fact that it was computed *four thousand* souls were awakened in the course of one year by his preaching, and that of his companion, the Rev. Mr. Hicks. So intent was he on accomplishing all that was possible in the glorious

work of saving souls that, in utter defiance of all canonical rules, he sent forth and sustained a number of pious laymen, who preached, under his direction, throughout the extensive district already specified. It is scarcely necessary to add, that the subjects on which he delighted to dwell were the grand doctrines of our common salvation, on which serious Christians of every name are agreed. How far he would have been from uniting with those of his brethren in the present day, who are so zealous in extolling and enforcing the formularies of the Church of England, may be seen from the manner in which he refers to the Catechism, in one of his letters:—

“I do not much prize our Church catechism; it begins so very ill, calling baptism our new birth, and making us thereby members of Christ, children of God, and heirs of the kingdom of heaven. Mr. Stillingfleet should have spoken more fully and pointedly about this weighty matter, for all carnal churchmen fancy they are new-born, because baptized, and quote the catechism as a proof of it; and the carnal clergy preach accordingly, and quote the same authority; the acting as sponsors is now become a mere farce, and a gossiping business; and to promise for infants, what they cannot engage for themselves, may suit a covenant of works, but not a covenant of grace.”—p. 491.

With an uncommon degree of spirituality, Mr. Berridge combined a facetiousness which rendered his society very attractive, and his ministrations very popular. Many instances of this will be found in the volume before us; our limits will only permit us to quote the following homely directions, left at the vicarage for the guidance of the Hon. and Rev. Walter Shirley, who occupied the pulpit for some weeks, while Mr. Berridge was supplying the Tabernacle in Moorfields.

“You must eat what is set before you, and be thankful. I get hot victuals but once a week for myself, namely, on Saturday; but, because you are an honourable man, I have ordered two joints to be got each week for you, with a pudding each day at noon, some pies and cold ham; so that you will fare bravely, much better than your Master with barley bread and dry fish. There is also ale, port, mountain, and a little madeira, to drink: the liquor suits a coronet. Use what I have, just as your own. I make no feasts, but save all I can to give all I can. I have never been yet worth a groat at the year's end; nor desire it. I hope you will like your expedition:

the people are simple hearted. They want bread, and not venison; and can eat their meat without sauce, or a French cook. The week day preachings in the evening are at half an hour past six.”

The closing scenes of the life of this devoted man were such as every Christian minister might long to realize. His frame of mind was peculiarly comfortable. He said but little, but what he did say was in terms of gratitude for the rich support he experienced in the prospect of eternity. He felt the stability of the rock on which he had long been resting his hope of heaven; and, while speaking of the excellency and preciousness of the Saviour, he said in a very emphatic manner, “What should I do now, if I had no better foundation to rest upon than what Dr. Priestley points out?” The Editor, who attended him in his last hours, said to him, “Sir, the Lord has enabled you to fight a good fight, and to finish a truly glorious course.” He answered, “Blessed be his holy name for it!” He also said to him, “Jesus will soon call you up higher.” “He replied, “Ay, Ay, Ay!—higher, higher, higher.” Once he exclaimed, “Yes, and my children too will shout and sing, *Here comes our father!*”

Mr. Berridge expired on Jan. 22, 1793. His sermon was preached by the Rev. Charles Simeon, of Cambridge, from 2 Tim. iv. 7, 8; a passage strikingly appropriate to the occasion. The immense concourse of people, says the Editor, who assembled from all parts of the country to be present at this solemnity; the undissembled grief which was depicted in every countenance; the tears which trickled down every cheek—were a melancholy but expressive eulogium on his character, and should be considered as a just panegyric on his worth.

The following characteristic epitaph, composed by Mr. Berridge, is inscribed on his tombstone in Everton churchyard:—

Here lie
The earthly remains of
JOHN BERRIDGE,
Late Vicar of Everton,
And an itinerant servant of Jesus Christ,
Who loved his Master, and his work,
And, after running on his errands for many years,
Was called up to wait on him above.

Reader,
Art thou born again?
No salvation without a New Birth!
I was born in sin, February, 1716.
Remained ignorant of my fallen state till 1730.
Lived proudly on faith and works for salvation till 1754.
Admitted to Everton Vicarage, 1755.
Fled to Jesus alone for Refuge, 1756.
Fell asleep in Christ, January 22, 1793.

The Animal Creation. Its Claims on our Humanity stated and enforced. By the Rev. JOHN STYLES, D.D. Prize Essay. London: Price 9s.

THE sufferings of the brute creation have long appeared to us as one of the most inexplicable mysteries of divine providence, second only, in the magnitude of the difficulty which it presents, to the great question respecting the origin of evil. None of the arguments which we have yet seen appear fully to meet the case; if some difficulties are obviated or relieved, others still remain in their unmitigated force, for which, it seems to us, no satisfactory solution can be offered. Paley and others have adduced very powerful considerations to show that, in the present constitution of things, it is a wise and merciful arrangement that animals should feed on each other, and consequently be subject to a violent death; but the immense suffering during life to which this arrangement subjects them is not thus satisfactorily disposed of, nor is the amount of misery inflicted on them by man explained. To refer to the existence of general laws is only to shift the difficulty; the inquiry will occur, how such laws are to be reconciled with infinite wisdom and rectitude? Nor, is it enough to say that, taking the whole mass of animate existence, and balancing the sum of pleasures and of pains, enjoyment on the whole preponderates; for few, we presume, will deny, that there are individual cases in which there is an excess of suffering, and each of these is entitled to a separate consideration, and has claims and interests of its own. Some have endeavoured to persuade us—and we wish we could believe even this—that in the life of the unhappy brute, which has been subject to the caprice and cruelty of man from his earliest existence, till, worn out with barbarous treatment, he has found refuge in death, there has been more of actual pleasure than of pain! If it were conceded, that in number there were more pleasures than pains, it still must not be forgotten, that physical suffering may be unspeakably more exquisite than physical enjoyment, and that all the animal enjoyments of a year might be dearly purchased by the agonies endured for a single day. What imaginable pleasures of his brief life would, for instance, counterbalance the horrible tortures of the poor animal, which, after having a heated

iron forced into its brain, was, “with fiendish cruelty kept alive for sixteen days?”—p. 99.

That the sufferings of the brute creation, manifold and dreadful as they are, are compatible with supreme benevolence and wisdom we must admit, or they could not enter into the system of the all-wise Governor of the universe; but *how* they are to be reconciled with the acknowledged perfections of God is the difficulty. There may be, perhaps, some compensative principle in operation hitherto unknown; there may be some satisfactory view of the case taken by others which has not presented itself to our mind, and deeply indebted should we feel to that favoured individual who should furnish such a solution to this difficulty as should set the inquiring and benevolent mind at rest. We may weep over the sufferings of humanity; but we remember the sinfulness of our race, and moreover perceive, that in a future state there is not only ample scope for indemnification, but that, from the very sufferings of the present life, there may result such an augmentation and amplitude of bliss as may convert the temporary evil into a real and important benefit. But such considerations do not come in to our relief respecting the sufferings of the mere animal creation. There is no sin chargeable on them; there is no moral delinquency with which their miseries are associated; they are the subjects of no probationary discipline; what they suffer is not punishment, and before them there is no reward.

We have, we confess, often wished that we could see reason to believe in the future existence of animals; we are not ashamed to own, that “the questions, whether animals possess souls? whether they are immortal, and will exist in another state of being?” have occupied our minds; and we cannot see the justice with which Dr. Styles consigns such inquiries “to the speculative and dreaming enthusiast,”—p. 127. When the benevolent mind is anxiously in search of some principle of adjustment which may relieve this subject of its difficulty, what can there be improper in these inquiries? and have they not important bearings on the moral government of God? There is, Dr. S. admits, p. 128, something in animals distinct from material organization, which he calls “mind and understanding,” in which they bear “so near a

resemblance to man" that he is on this account, from the mere sympathy of nature, bound to respect" their rights. If then he believes that there is an immaterial principle in animals which thinks and reasons, though in a way inferior to the mind of man, may not such questions be rationally entertained by the philosopher and the theologian? and why should that inquiry be met on the very threshold with the charge of a speculative and dreamy enthusiasm?

One of the most distressing considerations connected with the sufferings of animals is, that they should be so increased and multiplied by man. What portion of the animal creation is there to which he has access which has not groaned beneath his oppression and cruelty? The air, the earth, and the waters, have been filled with his violence, and profaned with the wantonness of his cruelty? No beauty of plumage, no melody of song, no delicate symmetry or noble magnificence of form, no helpless and imploring timidity of weakness, no harmlessness of habit, not even actual and great utility to man in particular, as well as to the general system, has been a protection against the ruthlessness of his barbarity. The whole creation of living creatures, as far as they have come within the reach of man, have truly been "labouring and travelling together in pain until now." Their cries and groans under wrongs and miseries unspeakable have been incessantly ascending to heaven; and few, Oh, how few, have been their advocates, have ever lifted up a voice in their favour!

To the honour of poetry, be it said, as one redeeming quality for all the trifling which it has occasioned, and the countenance which it has too often given to vice and folly, it has generally shown favour to the dumb and defenceless sufferers. That sensibility and love of beauty, and the sympathy with all nature to which the poetic inspiration is supposed to be allied, seem to be irreconcilable with a ruthless inattention to the life or comfort of the meanest thing that lives. But too frequently is it the case, that all this, by the professed admirers of poetry, is considered only as poetry, and in the practice of life, all the sensibilities which gave a charm to the productions of a favourite author are entirely forgotten. But, alas! how seldom has philosophy pleaded the cause

of mercy, or science stood forth in defence of humanity; how generally have the suffering myriads of the animal tribes been neglected by the moralist, and lost sight of by the divine!

We hold it as an indisputable maxim, to be the duty of every one, not only to abstain from the infliction of a wrong, but to use all proper means, and to avail himself of every suitable opportunity, to diminish the amount of evil, natural as well as moral, with which our world is afflicted and disfigured. Were this principle generally acted on, how vast a quantity of suffering would be saved to the brute creation! As the friends of humanity, therefore, as those who have sympathy for all that lives, as those whose feelings have been harrowed almost to distraction by perceiving the boundless miseries which the dumb and defenceless creatures of God suffer through the carelessness and cruelty of man, we sincerely rejoice in the efforts made by the Society for the Prevention of Cruelty to Animals, to call the attention of the public to this subject.

The almost unprecedented success of a prize essay on the sin of covetousness, produced many attempts to bring other important subjects in a like manner before the public mind. These have been generally well received, as it is taken for granted that one good work at least will thus be secured on the given topic. An interest to a certain degree is almost sure to be excited by the very announcement of a subject for a prize. For that proposed on the Claims of the Animal Creation on our Humanity, between thirty and forty competitors engaged; by the adjudicators, the competency and integrity of whom none can doubt, it was awarded to the work which we are now noticing. Our best wishes attend it; may its circulation equal the most sanguine expectations both of the Society with which it originated, and of the able and benevolent author by whom it is written.

The work is divided into three parts, to which an appendix of some fifty or sixty pages of notes is added. The first part is devoted to a view of the sufferings of animals by the cruelty of man. It is, indeed, a roll full of lamentation and woe. After observing in the first section, "*that animals are capable of suffering, and that while suffering generally pervades their economy, cruelty does not exist in the administration of the Divine*

government, separate and apart from the agency of man," our author proceeds in the next section to enumerate some forms and sources of their sufferings as inflicted by man. And it is remarkable, that it is not man in his savage state who is so much the tyrant and the curse of all inferior creatures who come within his reach; it is improved, cultivated, civilized man, that is the barbarian; and not unfrequently man in the higher and more polished grades of society—and, man bearing the Christian name! In this section, Dr. S. produces cases of extreme cruelty from the favourite sports of the aristocracy, as well as from those of the lower orders of society. He points to the sufferings of that noble and useful animal the horse, and of the dog, the faithful and devoted friend of man; the unnecessary, and in some cases, the agonizing and protracted sufferings which are inflicted in order to procure luxuries for the epicure; and the atrocious and cold-blooded cruelty with which medical men, through a mere wanton curiosity, without any practical purpose whatever, torture their unhappy victims. "In this country," observes the author, referring to a recent work by Dr. Drummond, "many thousands of animals of all descriptions, from the worn out horses and asses regularly bought for the purpose, to the most minute insect, are dissected alive, and subjected to experiments which include every sort of cruelty which the scientific and unscientific practitioner can invent. They saw off portions of the skulls of living animals; they pare away the brain in slices; they starve them to death; they tie up the bile duct, the thoracic duct, the pylorus; they lay bare the heart; they divide the nerves; they cut away viscera; they apply hot irons to the brain; they kill them with poisons, and in short multiply their modes of torture without end, to gratify *curiosity*; for no higher end can most of them ever answer,"—p. 91. The instances of this kind which are related are enough to make one shudder at the approach of a medical man. "May we not ask, are men, taught in such schools, and initiated into such mysteries, the fittest persons to take their station beside the couch of disease, to mitigate pain, and to soothe the anguish of the dying, by compassionate attention and sympathy? Who does not shrink with instinctive aversion from

an individual known to have assisted by choice and repeatedly, at spectacles so heart-sickening, so revolting, to humanity?"—p. 100.

The second part of the essay brings forward the claims of animals on our humanity as founded on considerations arising from natural and revealed religion, which are discussed in two sections. Under the former head Dr. S. states, with much force of reasoning, and with many illustrative and interesting anecdotes, the rights of animals as the creatures of God—their claims on the ground of retributive justice—and the appeal which their condition of dependence and infirmity makes to every generous feeling of the heart. When noticing "certain hostilities towards man and his interests which some of the creatures unequivocally exhibit," Dr. S. justly remarks, "where necessity ends, inhumanity begins; and the human creature who inflicts one pang on an inferior being beyond the necessity of that mutual relation in which God has placed him, forfeits his prerogative, and sinks below the creature whom he torments,"—p. 178. Under the head of revealed religion, many appropriate selections are made from the precepts and examples of the Old Testament. In describing the spirit and genius of Christianity in its aspect of general benevolence, we have one of those bursts of eloquence which in the writings of our author we have frequently noticed. The whole passage is too long for quotation; part of it is rather the beau ideal of Christian influence on the heart of man, and is quite poetic enough; the latter part is as just as it is beautiful:—

"A hard heart is utterly incompatible with the mild and amicable spirit of the gospel. The religion of Jesus inculcates universal love. Every act of unjust severity to any creature, whatever its rank in the scale of existence, is a forfeiture of the blessedness annexed to a merciful disposition. The disposition is manifest by the conduct. The hand cannot be cruel, and the heart kind; the blood that stains the one sullies the other also. No being can be so dissimilar to Jesus Christ as a creature whose bosom is the seat of cruelty. There can be no principles more opposite than malignity and charity. To be Christians, we must resemble Christ, especially in his tenderness, his compassion, and his love."

The third part is devoted to a consideration of "*The debasing influence of cruelty on the individual character, and*

the evils it inflicts on society." And "*the pleasurable and virtuous train of feelings and habits which the humane treatment of them cannot fail to induce.*" This portion of the work, as well as the preceding parts, abounds with quotation and anecdote, interspersed with much forcible reasoning and beautiful illustration. So well, indeed, can the author write when he puts forth his strength, and is in his element, that, though all his quotations are excellent, and his anecdotes bear full upon his subject, we have, in the course of our perusal of the work, now and then wished that Dr. S. had more generally given us his own original remarks.

We had noticed, in reading the essay, two or three passages on the correctness of which we determined, if our space permitted, to break a lance with the doctor. We think, for instance, that "the enchanting vision," p. 17, is but a vision after all. And we abet "the cold

criticism, that would convert into metaphor" the beautiful description of the blessings of Messiah's reign in the 11th chapter of Isaiah, v. 6—9. We think, moreover, that our author's exposition of the passage, or rather his literal application of it, receives no confirmation from his quotation from Hosea.

We close, by offering our sincere thanks to the Society for this new effort on behalf of their suffering clients, and to the author for the interesting and impressive work which he has produced. And earnestly do we entreat all parents, all teachers, all ministers of the gracious and benevolent Redeemer, in the exercise of their various functions, never to forget the aid which they may render to the cause of mercy, by impressing on those who are within their influence, and beneath their instructions, the claims of the animal creation to their sympathy and kind regards.

BRIEF NOTICES.

The Metropolitan Pulpit; or, Sketches of the most popular Preachers in London. By the Author of "Random Recollections," "The Great Metropolis," "Travels in Town," &c. &c. In two volumes. London: post 8vo. pp. 338, and 392. Price 21s. cloth.

If the talented author of these volumes could write a book the effect of which should be to render ministers less sensitive to human criticism, and hearers less disposed to notice the peculiarities of their teachers, and more intent upon the principles inculcated, he would render the churches of every denomination essential service. Observations contained in these pages assure us that he is quite alive to the importance of single-mindedness, both in those who preach, and in those who hear the gospel; and that he appreciates highly that simplicity of intention which causes both to forget the messenger, and dwell exclusively upon the message. But we fear that the tendency of the present volumes is rather to make pastors more tremblingly alive to the animadversion of their regular and occasional auditors, and auditors more prompt to notice attitudes, tones, and qualities of style, than to remove hinderances to the faithful and solemn delivery, and the serious and devout reception of the word of life. Were it consistent with our duty, we would gladly divest ourselves of objections to the plan of the

work, and confine our remarks to the manner in which it is executed. The spirit of the writer is not censorious; he seems anxious, on the contrary, to award to every man the full measure of praise to which he is entitled; and his views of what a public teacher of the gospel should be are correct. Many mistakes will be detected in the innumerable details which he has thrown together; but, in most cases, his general estimate of a speaker is, we believe, pretty accurate. He is a skilful portrait painter, but his fault is that he contents himself with too few sittings. The number of ministers of various denominations whom he has portrayed in these volumes exceeds fifty.

A Voice from the Alps: or, a brief account of the Evangelical Societies of Paris and Geneva; with a view of the Present Prospects of Religion in Europe: contained in several addresses by M. Merle D'Aubigne, Author of "the History of the Reformation." Edited by REV. E. BICKERSTETH, Rector of Watton, Herts. Published for the Benefit of the Societies. London: 16mo. pp. 178. Price 3s. 6d.

In Geneva and its vicinity where a few years ago attachment to the distinguishing doctrines of the gospel was at a very low ebb, a pleasing revival has taken place. Some interesting facts have recently been laid before our readers; and this volume contains

much that is deserving the attention of all who are interested in the progress of the gospel. Some zealous Christians on the spot have formed a society entitled the "Société Evangélique," which diffuses the gospel in various ways, and has established a theological institution for the education of young men designed for the ministry. To aid this society, and its ally, the Société Evangélique of France, an auxiliary has been formed in this country, under whose auspices this volume is published. The discourses of M. Merle D'Aubigne, the president of the theological institution, indicate that the character of his theological sentiments and tastes correspond pretty much with those which pervade the writings of the Milners. His discourse on the study of the History of Christianity contains much very excellent matter. The intervening remarks of Messrs. Bickersteth and Burgess afford some interesting information, though those of the latter, who is secretary to the British Auxiliary, evince strong prejudices and little judgment. He attributes the decline of evangelical truth on the continent to the want of bishops and creeds, though this want of creeds he ascribes to the previous decline of evangelical truth. This, however, gives the more value to his testimony that the churches which are formed in accordance with dissenting principles in Geneva and France, are the most pure and effective. These are Mr. Burgess's words: "But, in the same manner as the great Head of the church, has preserved a remnant of his people at Geneva, he has preserved a remnant of his people in almost every place where the reformed religion was and is professed; and, although in many instances, those faithful witnesses have either separated themselves, or been excluded from the established churches, they are the real church from which the word of the Lord is to go forth for the evangelization of France. In this Geneva has set them the example; since the formation of the new theological school, several teachers have been sent forth into the nearer districts of France. In the valley of the Saône new churches have been formed in sixteen different places; by churches I mean, that bodies of individuals have been collected under the preaching of persons sent out from this new Genevan academy; they are constantly adding new members to those respective bodies. Their field of labour now extends as far as Avallon and Auxerre; and it is worthy of remark, that the gospel is now announced in France by missionaries from Geneva, in places where it has never been heard since the revocation of the edict of Nantes." p. 38. "You are, therefore, to understand, that by the side of every principal established Protestant church a separate community has sprung up—a church distinct from the established one, but the distinction is a necessity, and must meet with our appro-

bation. By an established Protestant church in France, I mean, where the minister of that church is paid by the state, as the Roman Catholic priest, or the Jewish Rabbi is; by the separate church, I mean those who have kept the faith, and are obliged to come out from a Socinian or Arian community, but who have no maintenance except what is to be obtained from voluntary contribution; and yet these, and not those, find the means and resources of undertaking the arduous task of evangelizing the thirty-two millions of their benighted fellow countrymen."—p. 40.

Hints on Reading, addressed to a Young Lady.

By M. A. STODART. 12mo. pp. 175. Price 3s. 6d. cloth.

The authoress tells us in the preface, "that she has tried to do her best, and that, conscious as she is of defects and imperfections, she still hopes that her suggestions may be of some use to the class of young persons for whom they were intended." The book contains eleven letters; on scriptural and religious reading—ecclesiastical history—evidences of Christianity—general history and biography—natural philosophy—poetry—French and Italian literature. The letters are distinguished by considerable information, sprightliness of remark, and a devotional spirit. The main defect of the work is aptly expressed in the words of the authoress, "It is in grasping a whole that I think the mind of woman generally fails." Some will think, that too much severity is indulged against penny magazines, outward accomplishments, poetry, and religious stories; especially when so much attention, if not applause, is bestowed on French and Italian poets, who will be less injurious to young ladies than our own, only because they are less poetical, and with more difficulty understood. Certainly, if the rougher sex are to decide the question, we think they would prefer the intercourse of those who may be slightly afflicted by too many accomplishments, and too much sentimentalism, to that of those whose minds are surcharged with what our authoress recommends—geometry, chemistry, and metaphysics!

Capital Punishment: the importance of its Abolition. A Prize Essay. By the Rev. JAMES PEGGS, late Missionary in India, author of "India's Cries to British Humanity." London: 12mo. pp. 117. Price 2s. 6d.

Sir E. F. Bromhead, Bart., having offered a small premium to the author of the best essay on these two questions—first, Whether the civil magistrate is at liberty, under the law of God, to dispense with capital punishment in case of wilful murder? and secondly, Whether it is expedient to abolish the same if the law leave the magistrate at liberty to do so?—adjudicated the prize to Mr. Peggs, who has very properly given his performance to

the public. It deserves an extensive circulation, and is likely to be useful, especially on account of the numerous opinions which it quotes respecting the practical effect of the punishment of death in promoting deeds of violence, and the safety to the community with which it might be abolished.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part I. London: Imperial 8vo. pp. 72. Price 2s. 6d.

The qualifications of the Editor of the Pictorial Bible for the work which he has now undertaken will not be doubted by any one who is acquainted with that valuable performance. We welcome this first part of a Pictorial History of Palestine, as the earnest of an eminently useful, as well as attractive assistant in biblical studies. It is calculated that the work will be completed in about sixteen parts, and will form two handsome volumes. The size of the paper, and the style of the engravings resemble those of the Pictorial Bible. The first part treats of the sources of information of which the editor has availed himself, of the physical history of Palestine, and of its original inhabitants.

The Dukes of Normandy, from the Time of Rollo to the Expulsion of King John by Philip Augustus of France. By JONATHAN DUNCAN, Esq., B.A., Author of "The Religions of Profane Antiquity," &c. London: 12mo. pp. 393. Price 6s. cloth.

To those who are fond of historical research, this well written and well printed volume will afford much gratification. Its contents are derived from the most respectable authorities, and are so put together as to yield a perspicuous and interesting narrative. It traces the ancestors of William the Conqueror through several generations, describes his achievements, and carries on the personal history of his successors, till the dukedom of Normandy reverted to France in 1204. The vanity of earthly greatness and the folly of ambition are exhibited to view in a very impressive manner, in the account given of the domestic calamities of William, and of the affecting language, expressing mingled repentance and superstition, in which on his dying bed he addressed his attendants.

The Old Ministry: being a Lecture delivered in London, May 19, 1839. By N. SYDNEY SMITH BEMAN, D.D., *United States of America.* London: pp. 72. Price 1s. 6d. cloth.

The subject of this discourse is "the inefficiency of modern preaching, compared with the apostolic administration of the gospel;" and Dr. Beman ascribes the superior success of the apostles to the singleness of purpose with which they pursued their object—their persevering and self-denying labours—the simple and naked manner in which they pre-

sented the truth of heaven—their honest and fearless appeals to the conscience—their broken-hearted dependence on God—the union of affection and effort which pervaded the ministry and the church—and the enforcement of the claims of God upon the sinner, requiring submission without compromise and without delay.

Hymns for the Closet of the Christian Minister. By HENRY MARCH, Author of "Sabbaths at Home," &c. London: Foolscape 8vo. pp. 89. Price 2s. 6d. cloth.

Fifty-one hymns, specimens of which may be found on page 315 of our present number.

Charlie's Discoveries; or, a Good Use for Eyes and Ears. With Illustrations engraved by Thomas Williams, after designs by Joseph Pittman. London: 16mo. square, pp. 187. Price 4s. 6d. cloth, gilt.

A few facts in natural history, told in a pleasant manner and intended to cherish habits of observation.

RECENT PUBLICATIONS

Approved.

Profession and Practice. By the Rev. HUGH WHITE, A.M., Curate of St. Mary's parish. Third Thousand. Dublin: 16mo. pp. 353. Price 5s. 6d.

Truth made Simple; being a System of Theology for Children. Character of God. By Rev. JOHN TODD, pastor of the first Congregational church of Philadelphia, Author of "Student's Manual," "Sabbath School Teacher," &c. London: 12mo. pp. 156.

The Christian Ministry Contemplated, in the Devotional Spirit it requires in its Labours, its Importance, and its Results. By J. G. PIKE, Author of "Persuatives to Early Piety," &c. London: 24mo. pp. 116.

Memoir of the Life and Character of John Gray, late a Member of the Society of Friends. Obit December 1, 1838. By THEODORE COMPTON. London: 12mo. pp. 24.

Ward's Library of Standard Divinity. Help to Zion's Travellers. By ROBERT HALL. Reprinted from the edition of 1781. London: 8vo. pp. 53. Price 1s. 2d.

A Concise View of Christian Baptism. By JOHN CRAPE. Leicester: pp. 12. Price 1d.

The Prayer Meeting. No. 3. A Pastoral Letter: being the third of a series of Letters on the subject of Prayer Meetings, addressed to the Baptist church, Mint Lane, Lincoln; by their affectionate Pastor, JOHN CRAPE. London: pp. 12. Price 2d.

Rhymes for the Nursery. By the Authors of "Original Poems." Illustrated edition. With sixteen designs by Gilbert, engraved by Knight and Folkard. London: 16mo. square, pp. 177. Price 3s. 6d. Cloth, gilt.

Agnes; or the Little Girl who could keep her Promise. And, the Value of Money; or how to lay out half a sovereign. By Mrs. LOUDON. London: 12mo. pp. 80. Price 1s. 6d.

Indecision. A tale founded on fact. By Antimammon. London: 16mo. square, pp. 60.

INTELLIGENCE.

CHRISTIAN INSTRUCTION SOCIETY.

The Fourteenth Annual Meeting of the subscribers and friends of this Society was held in Finsbury Chapel, on Tuesday evening, the 30th of April. CHARLES HINDLEY, Esq. M.P. in the chair. The Report, which was read by the Rev. J. Blackburn, gave a minute detail of the several associations in connexion with this Society. The following is a summary:—

	Associations.	Visitors.	Preaching and Prayer Stations	Families visited.
London	12	246	19	7150
Finsbury	12	301	12	8032
Marylebone	4	66	1	1955
Westminster	4	106	3	1945
Tower Hamlets	26	650	21	15,448
Southwark	12	306	25	7491
Lambeth	10	116	3	3594
Greenwich	4	93	6	2930
Suburban	13	142	19	4825
	97	2026	116	53370

Exhibiting an increase, during the past year, of 10 Associations, 128 Visitors, 2731 families, or 11,655 individuals—116 cottage lectures and prayer-meetings in the immediate neighbourhoods of the poor were at present maintained, at which more than 10,000 religious services were held during the past year. Besides the voluntary services of more than 2,000 visitors, the Society had 12 missionaries employed in connexion with associations. The four tents of the Society were placed during the last summer, when the weather permitted, in the White Conduit and Britannia Fields, Islington; at Millbank, Westminster; at Kennington Common; at North Fields, Peckham; and at Tanner's Hill, near the line of the Croydon Railway. Beneath these lowly tabernacles, 15 weekly services were conducted. Fourteen stations for street-preaching were also selected, at which discourses were steadily delivered. During the last season more than 400 religious services were thus conducted, and it was computed that in this way about 5,000 persons every week heard the Gospel proclaimed. Four courses of lectures had been delivered by ministers in London to young persons and mechanics. The Committee had assisted in the formation or progress of 15 provincial associations in towns and villages in different parts of the nation.

LONDON CITY MISSION.

The Fourth Annual Meeting was held at Exeter Hall, on Monday, the 13th of May. ALDERMAN T. WOOD in the chair. The Rev. R. Ainslie then read the Report, VOL. II.—FOURTH SERIES.

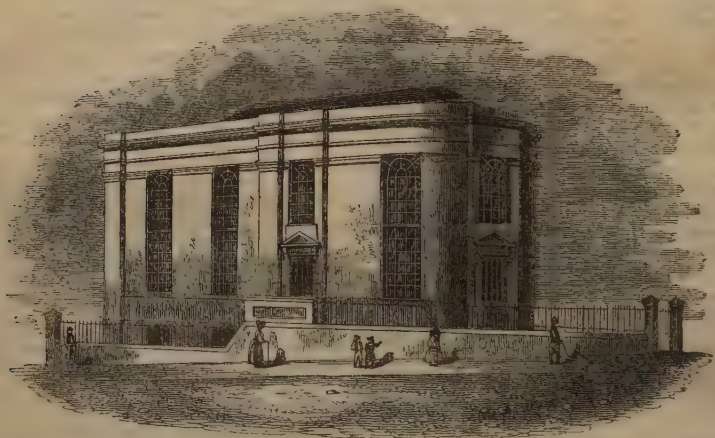
which alluded to the fact, that they were assembled that day not in adversity but in prosperity. Within the Committee Room there had been no dissension, no strife, no party feeling; the storm had been without, not within. The houses in London, accessible to missionary labours, were found to be 121,000, each containing upon an average two families, and each family at least four persons: making about one million of people. An immense proportion of these were either totally neglected, or very inadequately visited, and were paying very scanty attention to religious duties. The Society had 50 missionaries at work among this vast population; eight having been added since the last anniversary. Many of the agents received less than from their previous occupation, and none of them more than sufficient for the necessities of life, without any of its luxuries. The Society had circulated during the year 223,056 of the Religious Tract Society's publications, and 36,964 copies of the New Testament and Psalter; with these latter the Society had now accomplished the great work of supplying all the destitute in London. The income for the year had been £4,820 8s. 5½d., being an increase over the preceding, of £932 12s. 1½d. The Committee proposed this year (besides the ordinary work) to grapple with intemperance and Socialism. This latter would require not only tracts, but, if possible, a course of public lectures. It was a system of infidelity perfectly organized; since its last annual meeting it had increased its chartered branches from 33 to 61, and had one paid, and 14 unpaid missionaries in London, and many places opened for lectures against the Scriptures. One of its institutions near Lincoln's-Inn Fields had above 300 members, and each member had gone through a three months' probation before admission. Looking to these things, to the portions of the public press in London devoted to slander and immorality, and to the other sources of crime and misery in the Metropolis, the Society felt, that while the energies of ministers and pastors were already demanded by their flocks, there was an absolute necessity for this Institution.

ABORIGINES PROTECTION SOCIETY.

The annual meeting of this small but necessary institution, was held in Exeter Hall, May 21, 1839. T. F. Buxton, Esq., president, in the chair. The object of the society is to assist in protecting the defence,

less, and promoting the advancement of uncivilized tribes. The Report, which has since been published, shows that oppression is extensively practised towards the original inhabitants of almost every country in which Europeans have gained settlements, and points out a variety of means by which the society has attempted, or hopes to attempt, to protect and improve the unhappy victims of cupidity and hard-heartedness. It concludes by saying, "Surely, then, it is high time that every enlightened people—that at least every people professing to be Christian—should be awakened to the importance of this momentous question. It surely behoves a British public to insist that the colonial rule of Britain be no longer such as to stain her name with the reproach of cruelty and injustice. We must be satisfied with nothing short of the most search-

ing investigation into the system pursued in all our foreign possessions, and the correction of abuse with an unsparing hand; our efforts must not be relaxed until we have secured the adoption in all our colonies of such a mild and beneficent mode of treatment as shall fully protect the rights, and guarantee an essential improvement in the condition, of the native tribes. Then indeed will the Aborigines have reason to hail as a blessing, instead of dreading as a curse, the arrival of our countrymen on their shores; and it is not too much to anticipate, that, according, as we shall afford in our civil relations a practical illustration of the Christian principles we profess to venerate, we shall vastly facilitate and give increased effect to the efforts of those who are directly engaged in diffusing among the heathen the blessings of religious truth."



BAPTIST CHAPEL, PORTMAHON, SHEFFIELD.

The place of worship represented by the above engraving, has been erected for the use of the second Baptist church at Sheffield, under the ministry of the Rev. D. Rees. The foundation-stone was laid on the 4th of July, 1838; and it was opened for public worship on Wednesday, the 10th, and Lord's day, the 14th of April last. Sermons were preached on the occasion by the Rev. Messrs. J. E. Giles, and J. Ely, of Leeds; T. Steadman, of Bradford; Thomas Allin, and J. Thorpe, of Sheffield.

The dimensions of the place are, 63 feet by 42 feet inside: the front is circular, in the centre of which is the entrance leading to the galleries, and to the back seats down stairs; the entrance to the body of the chapel is on each side, where the circular

and square parts of the building meet. The steps to the galleries, which are composed of blue stone, wind round the circular part on each side from the centre lobby, and land just above the side entrances. The above engraving, it will be observed, is an oblique representation of the building, giving only a full view of one half the circular front.

Underneath the chapel, and occupying the whole area, are school-rooms and vestries, the entrance to which is from behind, and which, owing to a considerable descent in the ground from the front, is effected without any steps.

All the works have been executed under the direction of an architect, and the amount of the several departments is nearly as follows:—

Mason	700	0	0
Joiner	600	0	0
Slater and Plasterer	95	10	0
Iron palisading	32	0	0
Plumber, Glazier, & Painter	117	7	6
Gas fittings	38	0	0
Stoves, &c.	10	0	0

The place has excited universal and unqualified admiration, for the elegance and chasteness of its architecture, the commodiousness of its internal arrangements, and especially for the great economy which has been observed throughout. The chapel will seat about 750 persons, and the school-rooms will accommodate upwards of 400 children. It has been erected in the immediate vicinity of a dense and rapidly increasing population, for thousands of whom no means of religious instruction previously existed. Since the opening, the attendance on public worship has been very encouraging; many of our new regular hearers previously lived in the habitual neglect of the public worship of God. In our Sunday-school the number of children that have been already received is nearly 800, a large proportion of whom had before no opportunities of obtaining any kind of religious instruction. These circumstances, together with other pleasing indications of the divine presence and blessing, afford to the handful of poor persons who embarked in this formidable undertaking a cheering prospect of eventual success. The debt which has been unavoidably contracted presses very heavily upon them, for the removal of which they are compelled to appeal to the benevolence of the more affluent churches of Jesus Christ; and they would fain hope that ere long some effectual relief will be realised.

GILLINGHAM, DORSET.

A neat and commodious Baptist chapel was opened for divine worship in this village on Thursday, April 25th, 1839. In the morning the Rev. T. Welsh, of Newbury, read the Scriptures and prayed; the Rev. T. Winter, of Bristol, preached from Heb. vii. 25; the Rev. T. Webb, of Limley, gave out the hymns. In the afternoon the Rev. U. Foot, of Isle Abbots, commenced the service; the Rev. W. Jones, of Frome, preached from Jude 4; the Rev. P. Alcock, of Berwick, gave out the hymns. In the evening the Rev. D. Bridgman, of Horington, read the Scriptures and prayed; the Rev. T. News, of Salisbury, preached from Isai. lix. 20, 21; the Rev. J. Davidge, of Inverne, gave out the hymns. The congregations were good, and the prospect of usefulness is encouraging. Collections, £15 18s. 6d.

TORQUAY, DEVONSHIRE.

On Thursday, May 2nd, a neat and commodious chapel for the use of a congregation of Particular Baptists, was opened for divine worship. Sermons were preached on the occasion by brethren Wightman, of Exmouth; Brewer, of Dartmouth; and Cross, of Newton Abbot. The devotional services were conducted by brethren Pyne, of Kenton; Langmead, of Barton; Tippet, of Ashburton; Rowse, of Torquay; and several other ministers from the neighbourhood. The attendance was numerous, and the collections liberal. On the following Lord's day the ordinance of baptism was administered by Mr. Cross to three candidates for church membership, in the presence of a crowded and attentive congregation.

ORDINATIONS.

GARWAY, HEREFORDSHIRE.

Tuesday, April 2nd, 1839, the Rev. John Frise was publicly set apart to the pastoral oversight of the Baptist church at Garway. Service commenced by reading the Scriptures and prayer, conducted by the Rev. T. Owen, of Monmouth; the Rev. W. Williams, of Ryeford, offered some explanatory remarks on the Scriptural ground of dissent from a state church, and asked the usual questions, which were answered by a solemn and Scriptural confession of faith; the Rev. T. Winter, of Bristol, offered the ordination prayer; and the Rev. E. A. Claypole, of Ross, delivered an affectionate and faithful charge from the words, "But watch thou in all things." In the afternoon, the Rev. T. Winter addressed the church and congregation from the passage, "For now we live, if ye stand fast in the Lord." The services were conducted with pleasing solemnity.

LLANELLY, CAERMARTHENSHIRE.

On Tuesday and Wednesday, April 8 and 9, services were held at the Baptist meeting-house, Llanelly, for the purpose of setting apart Mr. James Spencer, of the Pontypool Academy, as co-pastor with the venerable David Bower, over the church assembling in that place. On the former evening Messrs. Thomas, of Penrhygoet, and Thomas, of Basely, preached. On Wednesday, at 11, A.M., the service was introduced by Mr. Ebenezer Williams, of Pontypool; the Rev. D. Rhys Stephen, of Swansea, delivered a discourse on the constitution of a Christian church; the usual questions were proposed, and the ordination prayer offered, by Rev. D. Bower; Rev. T. Thomas, of Pontypool (Mr. S.'s tutor)

addressed the newly-ordained pastor; and the Rev. E. Jones, of Castleton, the church. In the afternoon, Mr. Stephen preached in English, and the Rev. J. Jones, Blaenavon. In the evening Mr. Thomas, (English,) and Messrs. J. and E. Jones, preached.

WOKINGHAM, BERKS.

On Wednesday, April 24th, Mr. George Woodrow was publicly recognised as pastor of the Baptist church in this place. Mr. Davies, of Bracknell, (Independent,) commenced the morning service by reading the Scriptures and prayer. Mr. Steane, of Camberwell, delivered an admirable discourse on the nature of a Christian church; and by a luminous train of argument justified dissent from the established church. After the usual questions had been proposed and answered, Mr. Davies, of Whitchurch (formerly pastor of the church at Wokingham) offered the ordination prayer. Dr. Cox, of Hackney, gave the charge, which was founded on 2 Cor. iv. 2: "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Ministerial fidelity he enforced in a very impressive and affectionate manner, urging the claims of truth, and the necessity of an impartial and fearless exhibition of it, and dwelling with much earnestness on the condition of perishing sinners, and the importance of a minister bringing home the truth by pressing appeals to the conscience, as one who habitually regarded himself as under the immediate inspection and cognizance of God.

At a little after three o'clock the ministers and friends, to the number of about 150, sat down to dinner, and 220 afterwards took tea together in the Town Hall, kindly granted for the occasion by the alderman, William Heelas, Esq.

In the evening Mr. Stoughton, of Windsor, (Independent,) preached to the church and congregation from 1 Tim. iii. 15, pointing out the obligations of the members of a Christian church to their minister, to each other, and to the world; and enforcing with much simplicity and interest the necessity of union, effort, liberality, prayer, and co-operation with the pastor in every work of faith and labour of love. Messrs. Hawson, of Staines; Hart, of Bagshot; Parker, of Deptford, and other ministering brethren, took part in the devotional services of the day.

The weather was highly favourable, and the chapel was well filled, a considerable number of friends from neighbouring towns being present, and manifesting a lively interest in the prosperity of a church which promises to exert an important influence on the villages by which it is surrounded. In

several stations opened for preaching the gospel by the late respected pastor, Mr. Coles, and where the grossest spiritual ignorance prevailed, the seed which has been sown is beginning to spring up, and to encourage the expectation that this moral wilderness may yet blossom as the rose, and become as the garden of the Lord.

BECKINGTON.

May 14th, 1839, Mr. E. Edwards, late student at Pontypool college, was publicly recognised as the pastor of the Baptist church at Beckington, Somerset. The Rev. S. Evans, of Penknap, commenced the morning service by reading the Scriptures and prayer; the Rev. W. Jones, of Frome, delivered the introductory discourse; the Rev. E. Probert, of Bristol, offered the recognition prayer; the Rev. Thomas Thomas, president of Pontypool college, delivered the charge to the minister from 1 Tim. iii. 1, and concluded in prayer. In the evening the Rev. T. Thomas commenced the service by reading the Scriptures and prayer; the Rev. W. Walton, of Trowbridge, delivered a discourse to the church, founded on Exod. xvii. 12, and closed in prayer.

NEW MILL, TRING.

On Wednesday, May 22nd, 1839, Mr. Charles Smith was publicly recognized as the pastor of the Baptist church in this place. The services of the day were commenced by reading the Scriptures and prayer by brother Richard Glover, of Tring. Brother W. B. Bowes, of Blandford Street, delivered the introductory discourse on the nature of a Christian church, and asked the usual questions; brother James Smith, of Cheltenham, offered the ordination prayer; brother James Castleden, of Hampstead, delivered the charge; and brother James Smith preached to the people. The house was filled to overflowing, and the presence of the Lord was manifestly felt by those who came to witness the solemnities of the day.

BOXMOOR.

On Wednesday, June 12th, the Rev. F. W. Gotch, A.B., of Trinity college, Dublin, was publicly recognized as pastor of the Baptist church, Boxmoor, Herts. In the morning the Rev. Edward Steane, of Camberwell, delivered an introductory discourse on the principles of dissenting churches. After a statement by the pastor of the condition and prospects of the church, and of his own views and feelings with regard to the work of the Christian ministry, the Rev. W. Tomlin, of Chesham, commended him and the people of his charge to the blessing

of God by solemn prayer; and the Rev. Edmund Hull, of Watford, preached an impressive sermon from Col. i. 28, 29, on the duties of the Christian ministry. In the evening the Rev. John Aldis, of Maze Pond, London, delivered an earnest and affectionate address to the members of the church, from Phil. i. 7. The Rev. Messrs. George Hull, Watford; Payne, Chesham; Cooper, Amersham; Upton, St. Alban's; Salter, Henrietta Street, London; Price, Hemel Hempstead; Hopley, Hemel Hempstead; Compton, Berkhamstead; Hodge, Berkhamstead; Girtton, Box Lane; Payne, Market Street; and Hobbs, Berkhamstead, took part in the devotional services of the day. Both services were well attended, and deeply interesting.

WORCESTER.

The Rev. Enoch Williams, M.A., late of Thrapston, Northamptonshire, has accepted the call of the Baptist church, Worcester, late under the care of the Rev. Thomas Waters, M.A., deceased. He entered on the duties of the pastoral office on Lord's day, June 9th.

NEW CHURCH.

DOVER.

Sixteen members of the Baptist church at Pent Side, Dover, having obtained their dismissal, for the purpose of forming a second church in that populous and increasing town, their union was recognized at a meeting held April 22nd last. The Rev. J. M. Cramp, of St. Peter's, presided on the occasion. A discourse on the nature of a gospel church, was delivered by the Rev. W. Coppley, of Eythorne. A statement of the reasons for the separation having been read, the church was constituted and deacons chosen. Suitable advice was given to the newly-formed Society by the Rev. E. Davis, of Deal; and to the deacons, by the Rev. T. Scott, of Brabourne. The Rev. Messrs. Pledge, of Margate; Daniell, of Ramsgate; and J. Davis, of Ashford, engaged in the devotional exercises of the evening. At present these friends meet for worship in a school-room in the Military Road; but it is their intention to erect a chapel at the earliest possible period.

MISCELLANEA.

GLoucestershire Christian Union.

A society was formed in the county of Gloucester, in 1836, denominated the Gloucestershire Christian Union. Its nature and objects will best be understood by quoting its first two rules: 1. 'That all ministers

holding the doctrines of the Trinity, atonement by the death of Christ, the necessity of the Holy Spirit's influence to renew and sanctify the sinner, and the immutable obligation of the moral law, as the rule of conduct, shall be eligible as members of this society. II. That the objects of this Society be the personal improvement of its members, both as Christians and ministers, — the promotion of brotherly kindness and charity among themselves and their churches, the interchange of friendly offices, and of the general diffusion of the gospel, especially within the limits of the county.' The more immediate object of this communication is to notice a highly important arrangement which was fully completed at the last meeting of this Society. For this purpose I quote an extract from a circular which was recently addressed by the Secretary to each member of the Union. 'At the last meeting of the Gloucestershire Christian Union, the important subject of out of door preaching in the towns and villages of the county was introduced. You may be aware that in London, South Devon, Worcester, Lincolnshire, &c. efforts of this order have been made with very great success; and it has been thought that by such a union as our own, such a plan might be advantageously pursued. It was suggested at the last meeting that the county should be divided into sections, and that two brethren, a Baptist and Independent, should be appointed to visit each section during the out of door preaching season. By this means it was hoped thousands who never hear the gospel, might be brought under its joyful sound, and by the divine blessing a happy revival effected.'

A meeting of the Society was held at Stroud in February last, when twenty-seven ministers were present; letters were read from several of the members who were unable to attend, but who stated that they were ready to co-operate with their brethren in their endeavours to carry out the proposed plan. A map of the county divided into sections, was laid before the meeting, and ere the brethren separated, each section had its two labourers appointed to it; with an understanding that at some suitable period during the summer, the intended sphere of labour should be occupied. An application was made to the Religious Tract Society, for a grant of tracts, to which the Committee liberally responded, with an expression of the pleasure they felt at learning that the ministers of Gloucestershire had united for such a holy purpose.

Thirty-eight ministers stand at present connected with the society, and several others, it is expected, will speedily unite. It is hoped that this statement will lead to the formation of similar unions in other

counties, and that the brethren of the different denominations will be found uniting heart and hand for the diffusion of the gospel, amongst the more neglected part of our perishing population.

W. J. C.

RECENT DEATHS.

REV. THOS. LEWIS.

Died, at Waterford, on Sunday, Feb. 24, the Rev. Thomas Lewis, at the advanced age of 89. He was educated at Bristol under Dr. Evans, of whom he retained the most affectionate remembrance.

After spending a short time at Bridgwater he removed to Ireland, in the year 1780, and laboured for some years in connexion with the church near Clough Jordan, now greatly reduced. In 1785, he became an assistant to the Rev. James Edwards, A.M., pastor of the church at Waterford, whom he succeeded in the following year. Mr. Lewis sustained the pastoral office until the year 1804, when he resigned, and since that period he lived in comparative retirement.

MRS. HARRISON.

Mrs. Elizabeth Harrison, late of Helmet Row, St. Luke's, was born March 3, 1769. She was a descendant of a family of French refugees, of the name of Delapperelle. It does not appear that her parents were piously disposed, but she at a very early age was deeply convinced of the vast importance of her soul's concerns; and though she had access to worldly amusements, and was often compelled to attend them, yet those convictions could never be effaced from her mind. While yet young, she was induced by a kind friend to go occasionally to hear the Rev. Richard Burnham, who then preached at Green Walk, (now Church Street,) Blackfriars Road, under whose ministry she was much blessed, and soon gave proof of a divine and saving change being wrought in her heart; and though she was much opposed by her family and friends, she was enabled publicly to profess her faith in Christ, and to yield obedience to his will in the ordinance of baptism; and in the year 1784, at the early age of fifteen, was united to the Baptist church then meeting in Green Walk.

Our departed friend, at about the age of twenty-three, was married to Mr. German Harrison, who was a member, and afterwards a deacon of the same church with herself. He was a warm-hearted, zealous Christian, and they continued to walk together in the ways of the Lord till the death of Mr. H., in January, 1823. They both continued members of Mr. Burnham's church as long as he lived, though the place of meeting was for many years at the west

end of the town. After Mr. B.'s death, the distance being great, they were dismissed in 1820 to the church meeting in Spencer Place, Goswell Road, where they both lived and died ornaments to their profession, and highly esteemed by the pastor and fellow-members, and by a numerous circle of friends. Mrs. H. fell asleep in Jesus, March 6, 1839.

MR. GIRLING.

Mr. Girling, a member and senior deacon of the Baptist church, St. Andrew's Street, Cambridge, died May 26, 1839, at the house of his daughter, Mrs. Sanders, of Benwick, in the isle of Ely, at the advanced age of eighty-seven. At the age of twenty-six he was baptized by the late Rev. Robert Robinson, and introduced into the church of which he continued a member through the long time of sixty-one years. He was also for forty-nine years a deacon of the church, having been chosen to that office in 1790. For many years he greatly enjoyed the ministry and society of Mr. Robinson; he justly appreciated his distinguished merits as a preacher, and his kind and sound qualities as a man, and never spoke of him but in terms of respect and of tender regret. By Mr. Hall, the successor of Mr. Robinson, Mr. Girling was held in the highest esteem; and the writer of this brief memorial, from an acquaintance with him of twenty-seven years, feels justified in saying, that it has never been his lot to meet with one whose spirit and conduct as a man, as a Christian, and as a member and officer of the church, were in more entire concordance with the temper and precepts of Christ, or reflected greater credit on his religion. It is earnestly hoped, that the remembrance of his example may be long and beneficially cherished by those who had the most favourable opportunities of witnessing it, and that the church in particular of which he was so long an ornament, may ever imitate his meek and humble piety. As might be expected of one whose faith was firm in the great truths of the gospel, and who through a long life cultivated its mild and pacific virtues, he was graciously supported during his last affliction, and although there was nothing of rapture or triumph in his experience, he met death with tranquillity. His last words were, "I have Jesus Christ, the same yesterday, to-day, and for ever, for my portion."

MR. JOHN ALLEN,

Author of "Modern Judaism," and translator of "Calvin's Institutes," died at Hackney, June 17th, in his sixty-ninth year.

MR. ISAIAH BIRT,

Second son of the late Rev. Isaiah Birt, of Hackney, died at Devonport, June 17th, aged fifty years.

CORRESPONDENCE.

ON THE BAPTIST CHURCH AT SWANWICK
AND RIDDINGS.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following sketch of the Baptist church assembling at Swanwick and Riddings, Derbyshire, was read in the Baptist Chapel, Swanwick, April 1, 1839, on an occasion of great interest, to a large number of Christian friends, who unanimously requested the writer to forward it for insertion in the Baptist Magazine.

The Baptist interest, Swanwick, originated A. D. 1794, in the labours of the late Rev. W. Fletcher. For ten years previous to that time he had sustained the relation of pastor to the Baptist church assembling at Loscoe in the same county and vicinity; and to him that cause was mainly indebted for its commencement, A.D. 1783, and for its increase, during the following ten years, from nine to sixty members. On a Lord's day, in the summer of 1794, Mr. Fletcher preached his first sermon at Swanwick; and, as there was no place of worship then in the village, he took his station near the house of the late Mr. Haslam, who patronised the object of his mission, and in various ways rendered subsequent and efficient aid. Taking for his text, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not;" he made such a direct and effectual appeal to the consciences of the people assembled, that six of them were deeply impressed with the word of truth, and on a profession of faith in the Son of God, were afterwards baptized and received into the church at Loscoe. Out-door preaching was continued till the approach of winter, when a barn was hired for the space of a year; at the close of which, such was the desire of the villagers to hear the news of salvation, and such the prospects of success, that the friends resolved to build a chapel without delay. Towards this object, Mr. Fletcher (having recently come to the possession of property in the village) gave a piece of land in an eligible situation, where the chapel was erected and opened for the worship of God, A. D. 1796. There service was continued every Sabbath evening till A. D. 1804, when Mr. Fletcher, with a number of the members, amicably dissolved his connexion with the church at Loscoe, in order to devote his time and energies to the infant cause at Swanwick. Through his labours much good was done in this previously neglected village—the church and congregation increased in number, while the moral wilderness began to rejoice and to blossom as the rose. About the year 1810, a Sunday school was established for the religious instruction of the young. That

school continues to the present day, and now displays marks of energy and usefulness unexampled in its history; nor is it passing the limits of truth to affirm, that the inhabitants, generally, are under great obligations to the teachers for the divine knowledge they have diffused, and for the holy influence they have exerted. In this school hundreds have been taught to read the Holy Scriptures, many now numbered with the dead, others who have since become fathers and mothers, most of the young men and young women in the village, together with 200 children at present, under moral training, are greatly indebted to a succession of teachers whose self-denying and gratuitous labours have not been in vain in the Lord.

Constrained by love to Christ, and by compassion to souls, Mr. Fletcher extended his work of faith to the adjoining village of Riddings, whose inhabitants were destitute of the ordinary means of grace, and perishing for lack of knowledge. Nor did he labour in vain, or spend his strength for nought, for A.D. 1813, he had the pleasure of seeing the first place of worship ever erected in that neighbourhood, opened for the use of our denomination under very encouraging prospects. A considerable time previous to this a Sunday school had been taught in private houses; this was afterwards removed to the chapel; and, for many years, efficiently superintended by the late Mr. Steacroft, a useful and beloved member of the church at Swanwick. Few schools have been more prosperous during a period of thirty years than that at Riddings; nor has any thing contributed more to advance the moral and spiritual welfare of the people.

In the year 1819, the chapel was enlarged to its present size. The labours of Mr. Fletcher were now divided between Swanwick and Riddings, preaching on the Lord's day twice at the former, and once at the latter place; and "so mightily grew the word of God and prevailed," that, A.D. 1825, the Circular Letter reported 111 members. A gallery had been erected in the Swanwick chapel, A.D. 1823; but, A.D. 1828, the place was enlarged to twice its former dimensions, besides a considerable addition to the burying-ground.

In the month of January, 1831, the church sustained a great loss in the death of their beloved and venerable pastor, who finished his useful and honourable course in the eighty-sixth year of his age, the sixtieth of his ministry, and the thirty-fifth of his pastorate over the church at Swanwick. Few men have been more esteemed in life by those who knew him, or more regretted in death than Mr. Fletcher; who, without education, or learning, or "the enticing

words of man's wisdom," was eminently blessed in this part of the kingdom, and ought to be more generally known in our denomination as the founder of the Baptist interests at Loscoe, Swanwick, and Riddings. While life and strength remained, he was instant in season and out of season, making full proof of his ministry, anxious to save both himself and them that heard him. Many of his converts have already joined his society in heaven; others are pressing forward in the full expectation of seeing their spiritual father; and, we doubt not, a great number will be "his joy and crown of rejoicing in the day of Christ."

The Rev. C. Stovel was ordained co-pastor A.D. 1826, and removed to London, A.D. 1832. The Rev. H. H. Jones became pastor, A.D. 1833, and removed to Manchester, A.D. 1834.

In the summer of 1834, the writer of this sketch was chosen pastor. At that time, a debt of £540, incurred by enlarging the chapels, pressed heavily and injuriously on the cause, proving "a yoke on the neck of the disciples which neither our fathers nor we were able to bear." In the month of February, 1835, our efforts to remove this encumbrance began; donations were received from many individuals in the church and congregation; penny-a-week subscriptions were established; assistance was rendered by several churches in the denomination; and most of the money thus collected remained in the Savings' Bank until Nov. 1838, when we reduced the debt to about £300. At the commencement of the present year, T. Baker, Esq., of Reading, (a relation of the writer, but an entire stranger to the people at Swanwick and Riddings,) made us the noble offer of £100, on the condition of our raising an equal sum. This challenge the friends gladly and eagerly accepted; and, within a week, got the £100. Taking advantage of the feeling thus excited, they resolved to raise another £100 without delay, and discharge *the whole debt*; and, by united and willing efforts among ourselves, in connexion with liberal aid from several churches and friends in this part of the kingdom, we have succeeded in our object—the temples of the Most High are free; and the church is relieved from a grievous and intolerable burden. Thus since the commencement of the present year more than £300, and within the last four years, £540, have been raised on behalf of our chapels—a triumphant proof of the value and efficiency of the *voluntary principle*. Our thanks are returned to all those friends who have assisted us in our great and holy undertaking; but we are under peculiar obligations to T. Baker, Esq., and to the Baptist church, George Street, Nottingham, under the care of the Rev. J. Edwards; to the former for his donation of £100, and to the

latter for their sympathy and *repeated assistance* during the last four years.

Nor have we forgotten our increased obligations to the Fountain of all good; to whom we are indebted for deliverance from *pecuniary bondage*, and for the encouraging prospects opening around us in all directions. "The Lord has done great things for us, whereof we are glad." April 1, 1839 was set apart as a day of praise and thanksgiving to our Divine Benefactor. Early prayer-meetings were held in both chapels; at half-past two in the afternoon, the friends assembled at Riddings; afterwards, nearly 200 took tea in the Swanwick chapel; and in the evening a public meeting was held from six to nine o'clock. On these occasions, addresses were delivered by Messrs. H. and J. Frearson, and Vickers, from Nottingham; Hawkins, of Derby; College, of Riddings; Pottenger, of Swanwick; and by the brethren Haslam, Dawes, and Lomas. The services of the day and the occasion of our assembling will be long remembered by the friends at Swanwick and Riddings. Hoping this narrative may stimulate other churches and individuals to similar works of faith and labours of love,

I remain, yours respectfully,

THOMAS POTTENGER.

Swanwick, April 3, 1839.

EDITORIAL POSTSCRIPT.

The Registrar-General has published an order to the superintendent-registrars, prohibiting them from issuing "a certificate for any marriage to be solemnized in a district in which neither of the parties intending marriage resided at the time of giving notice." We confess our surprise that any question should have arisen on this subject; it having always appeared to us, that the words of the Act are very explicit in requiring that one of the parties shall have resided at least one complete week in the district in which the marriage is to be celebrated, before the application is made for a certificate or license. This appears to be quite expedient, in order to prevent clandestine marriages, against which it is the interest and duty of all classes of the community to set themselves. It is to be lamented, that through the carelessness of some of the parochial clergy, and the readiness of some of their clerks to wink at an irregularity which brings an additional fee, marriages are frequently celebrated in a church when neither party has resided in the parish previously. This, however, can only be effected by a false representation, and we trust that Dissenting Ministers, and Registrars, will take care not to be made subservient to any species of deception. If any persons desire clandestine or irregular marriage, let them seek it at church.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



SUJATALI, A NATIVE MISSIONARY.

BRIEF ACCOUNT OF SUJATALI.

We have this month the pleasure of presenting to our readers a portrait of SUJATALI, native preacher in Calcutta. It was sketched by a friendly artist, and sent us by the brethren residing in that city. Owing to the restraint of sitting for his likeness, it fails to exhibit the peculiar benevolence of Sujatali's countenance; it is otherwise considered, by those who know him, a very correct representation. The following account of this excellent man has been kindly furnished by our brother W. H. Pearce.

SUJATALI was born of respectable parents, at Lucknow; and received, in early life, a tolerable education. His father was physician to the prime minister of the king of Oude. As a Mahomedan he imbibed the strongest prejudices against Christianity; and, when a young man, abandoned himself to the gross vices so common among his countrymen. He was for some years engaged in the service of a Mahomedan chief in the upper provinces; but, about fifteen years ago, came to reside at Howrah, near Calcutta, where he became acquainted with the Gospel in the following manner. As he was passing one of the places of worship in Calcutta, erected by the Baptist missionaries for the purpose of preaching to the natives, he perceived a number of persons collected to hear. Curiosity induced him to enter the chapel during the service. Mr. Eustace Carey, we believe, was then preaching in Bengali, with which Sujatali was unacquainted; but Bagchi, a converted Brahmin, who was there to assist Mr. Carey in the service, perceiving Sujatali enter, and supposing him, from his dress, to be from the Upper Provinces, and probably acquainted only with Hindustani, conversed with him, and at last gave him a Testament in that language, and invited him to attend at the next stated time for worship. Sujatali was impressed with what he read, and determined to accept the invitation; accordingly, he came before the time appointed; and, after waiting a little without meeting with the missionary or his assistant, was obliged to leave the place, and proceed on business elsewhere. Before doing so, however, he took up a piece of charcoal, which lay on the ground near him, and wrote in Hindustani, on one of the chapel steps, the following words: "I Sujatali came to meet you, but you were not here; when you come, wait for me." Very soon after the missionary and Bagchi came to conduct worship; when the latter perceived the writing intended for him, and waited, as requested, after the close of the service, till the young Mahomedan arrived, when they entered into full conversation on the subject of Christianity. Many of his difficulties being thus removed, he was prevailed upon by Bagchi to come and reside for a time on the Mission premises, to receive further instruction from Mr. Yates, who was acquainted with Hindustani.

Speaking of himself before his conversion, he writes:—

"It is deeply to be regretted that, as I grew in years, I grew also in sinful works, even such works as I am ashamed to mention. I feel there is no sinner so great as myself. Were I to state in writing all my particular sins, those who peruse the account would be struck with horror and grief. But, alas! notwithstanding my gross transgressions, I still thought myself a good man, because I regarded Mahomet, and observed the rites of his religion. I felt quite confident, that whoever trusted in Mahomet would be delivered from everlasting fire, and certainly go to heaven."

When the Scriptures were given him, however, the case was different. He adds, "The more I perused the Testament, the more my desire for studying it increased, like the desire of a thirsty man to drink of a well of living water. The perusal of the sermons, miracles, and sufferings of Jesus Christ greatly affected my mind. Now, also, all my former sins came into my remembrance, till I felt them like a burden on my head too heavy to be borne. I became, also, quite ashamed on account of my sins, and began to feel how much more suitable to my case was Jesus Christ than Mahomet, in whom I had hitherto trusted."

Sujatali remained with the missionaries about a month, studiously reading the New Testament, and manifesting a great desire for instruction; when his mother came to fetch him away, declaring, with the most vehement threats, that if he did not immediately leave the Christians she would destroy herself. From a sense of filial duty he complied, and accompanied her home to Howrah; where, after a short time, he was assailed by the solicitations of his wife, mother, sisters, and other relatives, and the arguments of several learned Mussulmen, employed by them to establish the faith of Mahomed. Withstanding the one, however, and fairly overcoming the other, by a comparison of the Koran and the New Testament, he was afterwards enabled to maintain a temper and conduct so consistent with the faith he had newly embraced, that, by degrees, he overcame the opposition of his relations, and returned again to reside with the missionaries. In due time, after giving a very satisfactory account of his faith, he was received

as a candidate for Christian fellowship; and, on the 8th of May, 1824, he was baptised by Mr. Yates, in the river Ganges, in the presence of some European friends and a large assemblage of native spectators, all of whom behaved with great decorum.

Anticipating that, on his professing Christianity, Sujatali would be deprived of support from his countrymen, Mr. Pearce, from the first, encouraged him to acquire a knowledge of printing, in the Society's office, at Calcutta. This he did, and, as a compositor, readily supported himself for some time; till his decided piety, and promising talents, pointed him out to the missionaries as suitable for the office of a native preacher. He was therefore relieved from secular employment; and, after a course of instruction in the doctrines and duties of Christianity, commenced his labours in this department; which he has continued, with unremitting diligence and zeal, till the present time. Since his conversion he has acquired a good knowledge of the Bengali, and now preaches with equal fluency in that language and the Hindustani.

In preaching to his unconverted countrymen, especially the Mahomedans, he is exposed to their scorn and hatred on account of his desertion of his former faith, and his open profession of Christianity. As an instance of this we may mention, that some time ago, after preaching in one of the Society's chapels in Calcutta, a Mussulman took him aside into a neighbouring alley, and, after reproaching him bitterly for leaving the faith of Mahomed, he exclaimed, with rage depicted in his countenance, "It is well for you that you are in a country under the government of Christians: if you had been in a country governed by a Mahomedan ruler," said he, "I would have cut you bit to bit, in this manner," snapping his finger and thumb together.

Notwithstanding this bitter dislike on the part of his countrymen, he labours assiduously for their conversion. Some years ago he took a journey of several hundred miles to see his mother, and endeavour to lead her to Christ, though, it is feared, without success. He afterwards took a longer journey, expressly to visit the chief in whose service he had been formerly employed. In this case he was at first very rudely treated by his attendants, when he told them he had changed his religion; but he afterwards so far won upon all around by his conversation and deportment, that he was invited, by his former employer, to a public discussion with some learned Mussulmen, which was held in the fort, and at which the chief and many others were present; and, on the following morning, when Sujatali went to preach in the market-place of the neighbouring town, he had the satisfaction of having for his auditors the chief and his attendants.

The following narrative, which has before been published,* relates to Sujatali, and exhibits,

* Missionary Records, India, p. 183.

in a pleasing light, the nature and success of his efforts among his countrymen.

"A very learned Maulavi, on his return from a pilgrimage to Mecca, visited Calcutta, as a public teacher and bold reformer, and was accustomed to expound the Koran to crowds of respectable Mussulmen. A native preacher passed one day, when he was addressing about three hundred persons; and, it being discovered that he was a Christian, the Maulavi invited him to the front of the spectators, that they might converse on Christianity. The preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohamed, and joined the rank of the infidels. In reply, he referred to the truths of the New Testament; when the Maulavi assured him, that if he believed that, he must also believe in Mohamed, for Christ spoke of him as his successor in office. The preacher replied, that if this could be proved he would again become a Mussulman, but that the evidence must be produced by his opponent. The Maulavi then said, 'If you will come, and bring with you a New Testament, in Arabic or Persian, I will immediately convince you.' Being requested to mention the time, he named three days afterwards, and informed his audience of the appointment. Punctual to his engagement, the native Christian appeared with an Arabic and Hindustani Testament; and, being invited to commence the discussion, he presented the Arabic Testament to the Maulavi, and retained the other for his own use. The Maulavi, not so well acquainted with the Testament as the Koran, searched in vain for the passage he wanted; when his opponent requested him to state its meaning, observing that he could, perhaps, refer to it immediately. It soon appeared that the portions referred to were the latter part of the 15th and the beginning of the 16th chapter of John, which are often quoted by the Mussulmen; and these having been found by the native preacher, and read and commented on by the Maulavi, some who were present began to rejoice at this prediction of their prophet. The preacher, however, begged them to allow him to read the whole of both chapters, with one or two other passages, in which the person here called the Holy Spirit is mentioned; and stated, that it would then be seen whether or not it applied to Mohamed. This being granted, they listened most attentively, while he read and explained both chapters; and he showed them that the Holy Ghost, 'the Comforter,' here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. This his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment; when the preacher said, 'Now you see that the apostles were to wait at Jerusalem till the Holy Ghost came to them. But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohamed made his appearance? Must not every one of those to whom

Christ addressed the words have been dead within a hundred years after he had spoken them? and did Mohammed appear till six hundred years after that event? How can they then be spoken of him?" His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, 'By declaring before all this assembly your opinion of this volume—the New Testament: is it a false translation, or may it be relied on?' 'I protest before you all,' said he, 'that this is, I fully believe, a correct version of the New Testament, and may be read without fear of fraud or interpolation.'† 'Now,' said the preacher, 'you hear what this learned Maulavi says: you acknowledge his skill, and learning, and piety; from henceforth, then, no longer repeat to us, when we reason to you from this volume, the common but unfounded objection, that the text is vitiated.' All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Maulavi, the preacher departed with the approbation of the hearers. 'Thus,' said he, as he related the circumstance, 'has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom.'

The labours of our brother, however, are by no means confined to the Hindus and Mohammedans: he is also a most valuable agent in the instruction of native Christians. He has acted, for several years, as deacon to the native church at Calcutta, under the pastoral care of Mr. W. H. Pearce, and has uniformly performed the duties of his office in the most satisfactory manner. He is in the habit of conducting all the more social meetings of the brethren; and, on the Lord's day, during the pastor's indisposition, has often supplied the pulpit with great acceptance. In visiting the sick he is extremely kind and attentive; and cheerfully expends a considerable part of his limited salary in relieving the wants of the poor. In consoling those who have had to leave all for Christ, and in instructing our native brethren preparing for the ministry, his Christian conversation and example have also been very useful. Hence he is universally beloved and respected by the native Christian community.

His public services are distinguished by tenderness of feeling, as well as faithfulness. In prayer, particularly when expressing gratitude to God for his pardoning mercy, or when pleading for the Divine blessing on British Christians, who have been the means of making himself

and countrymen acquainted with the Gospel, the missionaries have known him frequently affected even to tears.

In preaching he insists much on the necessity of regeneration, and of that spirituality of mind which distinguishes the real from the mere nominal Christian; and uniformly refers to the example of the Saviour as that which must be made the model of every Christian. As the authority for every thing which he advances he constantly quotes the Scriptures; in which, by diligent and prayerful study, he is admirably versed.

As an author, as well as preacher, our dear brother has usefully exerted himself. He has composed a small collection of hymns and other tracts, which have been printed by the Calcutta Tract Society, or our missionaries in that city, and have proved both acceptable and useful.

Though entirely unacquainted with English, he does what he can for the salvation of Europeans also. In addition to his stock of Tracts and Gospels in the native languages, he regularly carries with him a number of English tracts, which he offers to sailors, soldiers, and others of our countrymen, wherever he meets them. And, finding but little attention paid to the numerous inmates of the European hospital, he has repeatedly been to visit the sick and dying there, giving each a tract, and getting one of the assistant apothecaries, who is acquainted both with the native language and English, to interpret for him a few words of warning, counsel, or encouragement, as may appear suitable to each.

Sujatali is about forty-five years of age; in person rather tall, and well-proportioned. He retains his flowing beard, and wears entirely the native dress. He has a sedate, but very interesting countenance; and his manners are remarkably mild and engaging. For many years he has maintained a character for consistency, zeal, and activity which would be considered honourable to any European Christian, and may justly be regarded as a shining monument of the power of Divine grace in converting a bigoted and depraved Mohammedan into a meek and lowly disciple of Christ Jesus.

While we speak thus highly of our dear brother, we would ever recollect that by "the grace of God" he is what he is, and that he needs the constant communication of that grace to enable him to maintain his profession even to the end. We therefore entreat for him the fervent prayers of our readers, that God may still preserve him from all evil, and make him, by the rich influences of his Spirit, a still more extensive blessing.

† The translation was by the Rev. H. Martyn.

CALCUTTA.

It was mentioned, in our last Number, that no direct intelligence had been received of the arrival of Mr. and Mrs. Parsons at Calcutta. Subsequently letters arrived both from Mr. Parsons, and also from Mr. Bayne, extracts from which are subjoined. These communications derive additional interest from the fact that they convey the *first* impressions made on the minds of our dear brethren on their arrival in the metropolis of the East.

From Mr. PARSONS.

Calcutta, March 7, 1839.

Happy am I to address you from Calcutta. We did not arrive here till the 22nd of February. A succession of calms and contrary winds detained us. This detention we can now see to have been a gracious arrangement of Providence: the vessels which arrived earlier encountered a dreadful storm in the bay. The pilot who took us up the river was in mourning for his wife, who was returning from England in a vessel that was lost in the gale. The tediousness of the passage was the main thing that rendered it unpleasant. The alleviations, arising from the kindness and attention of the captain, continued undiminished to the last. His kind treatment of us will justly entitle his vessel to a place amongst the list of favourites.

We have also to bless God that the voyage was not altogether destitute of marks of his favour in rendering us useful to our fellow-voyagers. A young man, a passenger, who, at the commencement, appeared thoughtless and unpromising, towards the close appeared pleasingly altered for the better, and attended our evening family worship. He told us that he had begun the voyage a deist, but that the difference he had observed in the conduct and happiness of the religious and irreligious portions of the passengers had convinced him that religion was a valuable reality, had led him to think seriously on the subject, and that now he trusted he should be entirely subjugated by its power, and feel himself the contentment and peace it gave to others.

The news of the painful losses sustained by the mission at Calcutta reached us before we arrived in that city. A homeward-bound vessel that passed us gave us Calcutta papers, which announced the return of brother G. Pearce. The pilot brought papers which contained accounts of the sudden removal of dear brother Penney. On reading this, I concluded that, for a while at least, Calcutta must be my resting-place. This was confirmed when I heard from brethren Bayne and Ellis, who met us on our arrival, that Mr. Lawrence had left Digah, and was now at Monghyr. A meeting of the brethren was held at Mr. Ellis's on Tuesday evening, at which they invited me to remain in

Calcutta. They said, most kindly and considerately, that, in appointing stations, they always regarded the feelings of the individual about to be stationed, and asked mine respecting remaining here. That I had strong private predilection in favour of Monghyr I cannot deny; but, as Mr. Lawrence's assistance must be, from his knowledge of Hindustanee, and his experience as a missionary, vastly more than any I could render, and as I came out not to please myself, but to do all the good I can, I declared my readiness to be placed anywhere where I could be most useful. They thought that now Calcutta was that place, and so the matter was settled. May God confirm the arrangement by making me abundantly useful!

Missionary operations in Calcutta.

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labour connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New Testament translated than they could formerly do.

The Native Christian institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need,—a tank to bathe in, room enough for exercise: thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent; and, more important

and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

Native Worship.

I have attended worship in the principal native chapels; one in Bengalee. Here the order of service and deportment of the congregation was much like that of village congregations in England; singing with all their hearts, no doubt, and, I am sure, with all their lungs: the other in Hindustanee. Here all was new. It was held in Jaun bazar, a part of the city thickly inhabited by Mussulmen. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, surrounded by wooden railing, and before it a table covered with tracts and Scripture. The steps and opening towards the road were crowded. Brother Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating. The (in reality) brotherly affection and love that reigns among the mission family is truly delightful. We were received at once to the arms of their confidence and friendship, and feel very happy in reciprocating their kindnesses. We are at present living at the Mission-house with brother Thomas, who has kindly invited us to stay a month or two with him, till we are a little more accustomed to Indian manners and arrangements. All the brethren and sisters are well.

Yours affectionately,

G. PARSONS.

From Mr. BAYNE.

Calcutta, Dec. 22, 1838.

— Our missionaries are found in every thing,—translating the Bible, in whole or in part, into different languages; preaching to Mussulmen or Hindoos in all parts; educating

heathen children and the children of Christian parents; cherishing those who are driven by persecution from their home; and training up pious young men of talent for the ministry, as well as preaching the word of life to the English. A few observations, made without much regard to order, as they occur to my own mind, will perhaps interest you.

English Preaching.

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members; congregation in all 200. I preach for him once a Sabbath. There is another church, composed of English, Portuguese, and natives. Their pastor is brother Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station from ill health, or any other cause, his work fell to the ground for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman, and Ward used to labour, but it has dwindled away to almost nothing. Brother Symes, in Dum Dum, has been most highly favoured. He preaches to the English soldiers; and has baptised some every month, for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Lately he baptised one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard the Gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive: the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and on that he rose, and, taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot; but, after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and thrashed him so soundly that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favourite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

Boys' Christian Boarding-School.

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolaters, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation: but the most interesting part to you and to myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to a European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

Here is one advantage of such a school, that by this means you can get at the first youth in the country, who would be otherwise inaccessible. Parents would shrink with abhorrence at the idea of sending their children to receive merely religious instruction; but they will send them to receive other instruction, though they are plainly told, at the same time, that religious truth is kept prominent in the school, and that, therefore, the children may become Christians.

When they hear this, they will sometimes fall back upon their cheering doctrine of fatalism,—“What must be, must be.” At other times they do not hesitate to say, that if they thought their children would become Christians in after life, they would kill them at once.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of Christ supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated after their religious festival. It seems that after her husband became a Christian she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. “Do Christians love their wives?” “Do they really kill their children, and eat them along with cow's flesh?” &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month. When I first saw them all together, with Bibles in their hands, and heard them break forth in a song of praise, and then one of them pray with much apparent simplicity and fervour, though I could not understand a word, I sobbed like a child.

There is a **GIRLS' BOARDING-SCHOOL** upon the same plan, consisting of about 30 or 40.

Translations.

In this department the brethren are doing wonders. Since 1831 more than 120,000 volumes of the Scriptures, in whole or in part, have issued from the press belonging to the Mission. Brother Thomas superintends the press. He is an Israelite indeed.

Thus have I brought you into our domestic circle; and a happy one it is. In a future letter I may lead you out into the city, and show you some of the abominations wrought at noon-

day. Even now the din of music is very great, as the people are worshipping the new moon; and the Mussulmen are rejoicing, because this tells them that the month in which they fast is ended, and now they may eat as much as they please. Amidst all, however, Hinduism is giving way, and the cause of truth is advancing with accelerated progress. All things indicate that, while there will be a severe struggle, India shall yet "stretch forth her hands unto God." Amen.

C E Y L O N.

Our valuable brother, Mr. Harris, has been called to a most severe trial of his faith and patience by the dangerous illness of his beloved wife, who has been brought very low by a violent inflammation of the liver. A more recent letter, addressed to his friend and former pastor, the Rev. W. Upton, of St. Alban's, encourages the hope that her life, so important to her husband and infant family, will be spared. A few extracts from this letter will prove interesting to our readers.

I have every thing, excepting the severe affliction of Mrs. H., to induce me to abide here. I never was so happy—never so delightfully engaged. God is blessing my labours among the young men of the Burgher population. Missionary work I am more intently set upon than ever; and India is the soil to which I feel almost irresistibly bound. It is desirable that another missionary be sent here forthwith; for, whether I go or stay, the sequel will prove it to be an act of wisdom, and, if I mistake not, an intervention of the Great Head of the Church. I bless God that I have been permitted to have this brief insight into the abominations of the heathen world: my zeal will burn with a purer and a steadier flame on their behalf, and my cries more piteously and incessantly ascend to heaven. I have learnt such lessons here already as, I trust, I shall never forget. It is a good school for a solid Christian to enter: it tends

to ripen him for heaven far more effectually and rapidly than any residence or employment at home can; and, therefore, what gainers we have been, from the greatest to the least, the balance of eternity must decide. The affliction in which we now are is not the least element in our spiritual gain: all things are working together for our good, and fitting us for our abode of blessedness above.

Dear brother Daniel is well, and just returned from a two months' peregrination in the jungly parts of this populous island. I have not now space to detail what is going on,—but much good, and much more evil. Satan is the master at present, but this will not always be the case. Truth shall progress; purity shall reign; ignorance shall disperse; corruption shall put on incorruption, and all flesh see the salvation of God.

Since the reception of the above letter from Mr. Harris, we have been favoured with a highly interesting communication from Mr. Daniel, together with the Annual Accounts of the Ceylon Mission. Our space will permit us to give a few extracts only.

Since I last wrote to you, the Lord has, in great mercy, sent my dear brother Harris and his family to this island. I need not detail any part of the dangers and afflictions which befel them on the voyage, as he has, doubtless, made them known in his communications. I sincerely hope that his residence here will be a great and glorious good to the benighted people. His labours in English are very acceptable to many who have heard him. He is able, by an interpreter, to make known the glorious Gospel of Christ to the Cingalese; and he is prosecuting

the study of the language with diligence and success.

Journey into the Interior.

I have been, a week or two ago, taking a journey of nearly fifty miles into the interior of the country, in order to examine the most eligible site for a new station, and likewise to preach the Gospel to the benighted people. I had a fatiguing and trying journey, performing the greater part of it on foot, under the rays of a burning sun. I kept a diary of the occurrences

that transpired, but am apprehensive I shall not be able to forward it with this. I found the people in the most deplorable spiritual condition. For a range of fifty miles in length, and, I suppose, an equal extent in breadth, not a Cingalese school nor Protestant place of worship was to be found. In some of the places I entered, the people had never heard of God the Creator; nor had the name of the Saviour Jesus been proclaimed from the foundation of the world. They had no one to teach them the way of salvation, but were treading in the same path which their forefathers trod. Oh, that rich Christians in England had visited these people, then would they be induced to consecrate a far larger portion of their wealth towards their illumination.

New Missionary Station.

I intend, the day after to-morrow, to proceed to Hanwella, where I think of spending about a month in exploring the villages around; and shall station in the neighbourhood I have explored an assistant missionary, who has lately been labouring about Hanwella, aiding the native brother there, Carolis. When we have both spent our month in the different places before us, we must compare our accounts together, and each take the station which may appear best suited for us. One difficulty will arise from the want of a house. As, in the villages in this country, people only erect for themselves, and not to let, one must be built, if a new station be taken up.

I think the work of the Lord is, on the whole, gaining ground among us. Since I last wrote, six persons have been baptised at Matelle, five at Byamville, five at Kottighawatta, and three at Colombo. In the Pettah congregation a spirit of religious inquiry has been excited, the number of hearers has much increased, and several appear to be on the eve of professing Christ before men.

Ordination of two Native Preachers.

Yesterday Mr. Harris and Mr. Seirs accompanied me to Byamville, to ordain two native assistant missionaries over the newly-formed churches and stations at Byamville and Kottighawatta. The persons selected for the office appear to be men of God, called by him to the work, and to have been favoured with much success in the cause of God. Brother Seirs commenced the business of the day by giving out a hymn, by reading the Scriptures, and prayer. I then explained the nature of the service, asked the different questions, and prayed the ordination prayer. Brother Harris then gave the charge to them, from Matt. x. 16. Afterwards brother Seirs preached to the people and congregation, from Heb. xiii. 20, 21, and concluded in prayer. It was a day of

great interest and solemnity. It is, indeed, a matter of high satisfaction, that, in the midst of the death of English instructors, the Lord is raising us natives qualified for the important employment.

Missionary Meeting in Colombo.

We have recently had a most interesting Missionary Meeting of our denomination in Colombo; but, instead of detailing the particulars I will send you the *Observer* newspaper, which contains a report of the meeting. His Excellency the Governor is disposed to befriend missionary operations in a way that does honour both to his head and his heart. I have had two or three interviews with him lately on behalf of the Rodiyas and the Vedhas—the most despised and neglected castes of the island, who appear to be shut out from any intercourse with other people. His anxious desire is that instruction should be communicated to them; and I believe he would co-operate with any missionary in the work. We have at Matelle commenced a school for the Rodiyas, and our missionary there often preaches to them.

A most interesting examination of the school for the education of the daughters of the native head-men took place on Wednesday last. The progress was highly gratifying to the lady who is engaged in superintending it. Yesterday we attended a most pleasing Missionary Meeting of the Wesleyans, near Negombo: but I must leave the details of these and other matters to brother Harris.

List of the Stations in Ceylon.

As you wish a plan of our Missionary Stations, &c., I give a sketch, which may be considered as accurate, except that the number of members may be more or less than specified.

<i>Place.</i>	<i>No. of Mems.</i>	<i>Missionary.</i>
Colombo . .	64 .	{ Joseph Harris. H. Seirs.
Byamville . .	36 .	J. Meldor.
Kottighawatta .	18 .	J. W. Nadar.
Matelle . .	10 .	H. C. Silva.
Hanwella . .	7 .	{ Carolis. Wm. Meldor.
Weyangodah just commenced. Either myself or Wm. Meldor will take the charge of it.		

Besides these stations, about eight other places have been occupied through the year. In more than forty-five places in the island, besides occasional journeys, is the word of God made known.

There are 17 day-schools, with between 400 and 500 children, beside Sunday-schools.

TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c., IN CONNEXION WITH THE BAPTIST MISSION
IN THE ISLAND OF JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	Increase for 1838.			Decrease for 1838.			Number of Members.	Number of Inquirers.	Number of Marriages.	SCHOOLS, SCHOOLMASTERS AND TEACHERS.	Number of Scholars.			
				Baptised.	Received.	Restored.	Died.	Dismissed.	Excluded.					Withdrawn.	Day.	Evening.	Sunday.
COUNTY OF SURREY.																	
Mount Charles, St. Andrews	W. Whitehorne ..	1824	1827	...	79	52	28	...	31	...	3071	2030	...	S. Whitehorne	250	...	130
Brandon Hill, do.	Do.	1835	...	...	...	...	...	...	...	...	636	270	24	W. Woolley	51	...	69
Scott's Hall, St. Mary's	Do.	1834	...	...	...	...	...	...	...	...	448	342	20	R. H. Rae	136	...	96
Kingston, East Queen-street. ....	...	1816	1816	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Port Royal, Port Royal	J. Tinson	1822	1826	74	13	9	15	5	11	7	636	270	24	...	...	...	...
Kingston, Hanover-street	Do.	1826	1826	71	7	10	12	...	12	2	448	342	20	...	...	...	...
Yallahs, St. David's	Do.	1830	1830	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mount Atlas, St. Andrew's	Do.	1838	1838	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Belle Castle, St. Thomas in the East	J. Kingston.	1831	1831	18	1	15	1	...	8	...	92	22	6	J. and Mrs. Kingston	70	...	251
Long Bay, do.	Do.	1835	1837	11	2	...	...	...	4	...	29	7	1	...	...	...	...
Annotta Bay, St. George's	J. Barlow	1824	1824	218	5	18	13	...	12	38	886	307	74	...	...	...	70
Buff Bay, do.	Do.	1834	1834	16	2	1	...	...	...	...	126	34	3	...	...	...	...
COUNTY OF MIDDLESEX.																	
St. Ann's Bay, St. Ann's	T. F. Abbott	1829	1830	74	4	1	3	74	1	2	227	783	...	S. M. Koy .....	...	...	423
Ocho Rios, do.	Do.	1829	1830	68	8	...	6	3	...	...	203	538	128	J. Higgin	38	...	236
Coukard Grove, do.	Do.	1835	1838	...	74	...	...	...	...	...	74	241	...	H. Beckford	118	...	84
Stacey Ville, Clarendon	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Landover, St. Ann's	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	J. Ellis	53	...	...
Brown's Town, do.	J. Clark	1830	1831	108	1	2	2	1	1	...	280	1057	285	...	...	...	753
Bethany, do.	Do.	1836	...	...	...	...	...	...	...	...	...	420	...	F. Johnson	180	...	164
Mount Zion, Clarendon	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Somerset, St. Ann's	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	R. Brown and A. Valentine	130	...	30
Port Maria, St. Mary's	D. Day .....	...	...	...	...	3	...	...	2	...	523	300	14	J. Williams	25	...	...
Oracabessa, do.	Do. ....	...	...	...	...	2	...	...	1	...	523	300	14	...	...	...	...
Bagnal's Vale, do.	Do. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Old Harbour, St. Dorothy's	H. C. Taylor	1824	1825	281	12	18	14	16	59	44	1126	315	56	J. Mosely	142	...	203
Ebony Chapel, Vere	J. Reid	1829	1829	...	...	...	...	...	...	...	8	...	30	G. Moody	124	30	50
Four Paths, Clarendon	Do.	1834	1834	...	...	...	...	...	...	...	9	...	...	...	...	...	...
Jericho, St. Thomas in the Vale	J. Clarke	1824	1834	101	10	18	12	2	21	13	1147	1110	46	S. and D. Merrick	48	59	201
Mount Hermon, do.	Do.	1834	...	...	14	6	9	...	2	2	258	488	4	C. Mactavisher	49	...	120
Lucky Valley, do.	Do.	1834	...	...	...	...	...	...	...	...	...	...	...	Miss O'Meally	32	...	50
Guy's Hill, do.	Do.	1834	...	...	...	...	...	...	...	...	...	...	...	...	...	...	95
Springfield, St. John's	Do.	1834	1834	5	2	...	1	...	...	...	100	243	3	...	...	...	43
Moneague, St. Anne's	Do.	1834	1835	18	12	...	...	...	...	...	71	173	...	{ G. Kirby, E. Newell, E. Carr, and } M. M. Vicar }	...	...	...
Spanish Town, St. Catherine	{ J. M. Philippo } { & H. C. Taylor }	1819	1820	193	36	26	13	9	33	...	2112	635	167	...	...	...	635

[illegible]

Note 1st.—All those Stations where there are Inquirers, but where Churches are not yet formed, service is conducted on the Lord's day, or during the week, or both, and the ordinance of the Lord's Supper occasionally administered to the members in the District.

2nd.--The Sabbath and Evening Estate School Teachers, whose labours are very efficient, are not included in the above list of Masters.

J A M A I C A.

The foregoing Tabular View of the missionary stations connected with the Society in Jamaica, has just been forwarded to us by our esteemed friend the Rev. T. F. Abbot of Saint Ann's Bay. It presents a gratifying view of the state of our West Indian Mission, and is calculated to excite feelings of devout thanksgiving to Him, whose blessing has so wonderfully rested on, and distinguished the labours of our brethren, and also to stimulate increased efforts to sustain and extend those labours.

GENERAL NOTES ON THE TABLE.

1st. *Arrival*.—In January last the Rev. David Day, arrived in this Island as a Missionary in connexion with the Baptist Missionary Society, and is now occupying the stations at Port Maria, Oracabessa, and Bagnal's Vale, which were left vacant for several months, by the death of the Rev. Edward Baylis.

2nd. *Death*.—During the past year one of our Missionaries, the Rev. Francis Gardner, was removed by the hand of death. He had laboured in this Island more than 7 years, the early part of which he spent in the parish of Westmoreland. His ministerial labours were interrupted by the disturbances in 1831-2;—He was called to endure persecution for the Gospel's sake, and was incarcerated nearly 6 weeks in the common jail of Montego Bay. Soon after his liberation, he became pastor of the Church assembling in East Queen Street Chapel, Kingston, whence after a short illness, and in the midst of activity and usefulness, he was summoned to his rest above.

3rd. *Places of worship*.—I. There are sub-

stantial Chapels erected and belonging to the Mission, at Mount Charles, East Queen Street, and Hanover Street, Kingston; Port Royal, Yallahs and Belle Castle, in the County of Surrey, At St. Ann's Bay, Brown's Town, Oracabessa, Old Harbour, Vere, Four Paths, Jericho, Mount Hermon, Springfield, Moneague, Spanish Town, Passage Fort, and Sligo Ville in the County of Middlesex; and at Savanna-la-mar, Fullersfield, Montego Bay, Shortwood, Falmouth, Refuge, Waldensia, Rio Bueno, Stewart Town, New Birmingham, Salter's Hill, and Beththephil in the County of Cornwall.

II. A Chapel is being built in Green Island;—those at Old Harbour, and Refuge, have been recently enlarged;—those at St. Ann's Bay, Brown's Town, Spanish Town, Passage Fort, Rio Bueno, Stewart Town, and Beththephil are being enlarged; and those at Sligo Ville, and Waldensia are about to be.

III. At the following places, Chapels are greatly needed, Worship at present being conducted either at decayed Chapels, temporary sheds, or houses. Brandon-hill, Scott's Hall, Long Bay, Annotta Bay, and Buff Bay in Surrey; At Ocho Rios, Coultart Grove, Bethany, Mount Zion, Stacey Ville, Port Maria, Bagnal's Vale, Sturge's Mount, Kitson Dale, and Rock River in Middlesex;—and at Mountain-Side, Mount Carey, Bethel Hill, Gurney's Mount, Fletcher's Grove, Maldon, Lucea, and Prospect in Cornwall.

4th. The Tabular View shows a clear increase during the past year of 2617 Members, 3138 Enquirers, 2966 Day, and 2663 Sunday Scholars.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Friday evening, June 7, in the presence of a very numerous audience, the Rev. Francis Tucker and the Rev. John Wenger were designated to their important work as missionaries to the heathen, at Denmark-place Chapel, Camberwell. After reading and prayer by the Rev. George Pritchard, an introductory discourse was delivered by the Rev. Edward Steane, who also

proposed the usual questions, which were answered, in each instance, in a very interesting and satisfactory manner. The Secretary of the Society offered the ordination prayer; Dr. Murch delivered an appropriate charge; and the service was closed in prayer by the Rev. Thomas Powell, of Peckham.

VALEDICTORY SERVICE ON ACCOUNT OF MISSIONARIES
PROCEEDING TO CALCUTTA.

IN compliance with the wishes of very many friends of our beloved brother Mr. Pearce, and the other missionaries about to accompany him

to India, a solemn service was held at Finsbury Chapel (kindly lent for the occasion,) on Friday evening, June 14, when that spacious edifice

was filled with a large and attentive auditory. The Rev. Samuel Green read the Scriptures and prayed; and, after the Rev. John Dyer had briefly stated the object of the meeting, and introduced the several brethren to the assembly, addresses were delivered by Messrs. Tucker and Phillips, acknowledging the kindness they had received, and requesting that prayer might continue to be offered on behalf of themselves, their companions, and the cause to which they are devoted. The Rev. John Aldis then commended them, with fervent intercession, to the Divine care; an affecting and appropriate valedictory address was given by the Rev. J. H. Hinton; and the interesting solemnity was closed in prayer by the Rev. George Francies, whose son

has just embarked for Jamaica, as stated in our last Number.

This day (June 18,) our dear friends have all left the metropolis, to join the ship at Portsmouth; viz., Mr. and Mrs. Pearce, Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger; with Miss Wright and Master George Beeby, about to reside in India, and who gladly avail themselves of so favourable an opportunity to proceed thither. It is expected that the Plantagenet will sail on the 20th; and we rejoice in the full persuasion that many sincere and affectionate prayers will ascend to the Father of mercies, that she may have a safe and prosperous voyage to the desired haven!

OUR kind and hospitable friends at Portsea have again shown their affectionate regard to the Redeemer's cause, by the manner in which they have received and helped forward our beloved Missionaries, on quitting their native shores. We are happy that the following notice, from the pen of our brother, the Rev. C. Room, reached us just in time to be inserted in our present number.

Farewell! It was an affecting word; but the anchor was weighed, the sail was crowded, and the cutter was waiting to convey back the friends of the missionaries to the beach; and, though painful, the word was spoken—farewell!

To be more explicit. According to previous appointment, our missionary brethren, the Rev. Messrs. W. H. Pearce, Tucker, Morgan, Phillips, and Wenger, with the esteemed partners of the first four, together with Miss Wright and Mr. Beeby, jun., who accompany them in a private capacity, arrived at Portsea on Tuesday, June 18, at which season a valedictory service was held at the Baptist chapel, Meeting-house alley,—a service which will not soon be forgotten. On that occasion five addresses were delivered by Messrs. G. Pearce, Phillips, Morgan, Wenger, and Tucker; Mr. W. H. Pearce being unable, through indisposition, to take part in the engagements of the evening. Prayers were offered by the Rev. Messrs. Jones, (Independent,) Shoveller, Cousins, (Independent,) Evans, of Fen-court, and Morris; and the valedictory address was delivered by the Rev. C. Room, the pastor of the church.

Many friends were collected to witness the solemnity; and, as the brethren successively addressed the meeting, delight seemed to deepen and extend, till Mr. Tucker, gathering up the previous elements of emotion, concentrated them in his closing address, and sent them back, with a thrill of interest, through the numerous assembly. It was a hallowed season. Three hours had transpired; but, as the finger pointed to ten on the dial, not an indication of

listlessness appeared, but the greater part of the assembly seemed chained to the spot.

On Wednesday evening our missionary friends met the ministers of the town and others at a social tea-party, at the house of one of the members of the church; after which they adjourned to the chapel, where a most impressive discourse was delivered by Mr. Tucker, from Heb. i. 1, 2.

On Thursday morning our dear friends were entertained at the house of one of the deacons; and, after singing the 566th hymn, New Selection, were finally commended to God in prayer. The summons to embark came about half-past nine o'clock; when, having entered the boat, in company with a numerous party, they at length were received on board the vessel, which lay before them at Spithead.

In addition to our brethren, there were, in the same-ship, Messrs. Krauss and Innes, missionaries from the Church Missionary Society, together with five Roman Catholic clergymen, also bound for Calcutta.

At length the Plantagenet having got under weigh, a part of the friends re-entered the cutter, and for a time followed the vessel in her course; while another section, returning in a boat, sang, as they put off from the vessel, the beautiful hymn of Kirke White,—

“Come, Christian brethren, ere we part.”

A letter from our brother Wenger, bearing date 9 P.M., and sent on shore by the pilot, states that at that time they were proceeding down Channel with a favourable wind, at the rate of seven or eight miles an hour.

ACKNOWLEDGMENTS.

Mr. and Mrs. W. H. Pearce beg respectfully and gratefully to acknowledge the receipt of boxes of useful and fancy articles, for the support of the Native Christian Institution at Calcutta, from the friends of the Mission at the following places:—Aberdeen, Mrs. Stalker and friends; Battersea; Birmingham, Miss Morgan and friends; Bradford, Wilts, Miss Head and friends; Brighton, (two boxes,) Mrs. Gibson and friends; Broughton, Hants, Miss Tomkins; Buckingham, Miss Hatton; Camberwell; Dunstable; Great Driffeld, Yorkshire; Harlow; Leicester, Harvey-lane; Oxford; Portsmouth; Salter's Hall Chapel; Spencer-place Chapel; Tewkesbury; and a package of needles, from the Rev. James Smith, of Astwood.

The thanks of the Committee are respectfully presented to the Rev. J. Venimore and friends at Ingham, for a box of useful articles for the

Rev. W. Knibb; to Dr. Stenson, Bourton, for a box of Magazines, for the West India Mission; to Mrs. Kitson and friends, for a box containing useful clothing, for schools under the care of Rev. W. Knibb; to the ladies of Devonshire-square, for a box for Mrs. Clark, of Brown's Town, Jamaica; to a friend at Plymouth, for several years, in numbers, of the Baptist Magazine; to Rev. S. Brawn, Loughton, for a box for Rev. J. Lawrence; to Miss Jacobson, for a parcel of Magazines; to Isaac Bass, Esq., and friends, Brighton, for a box of useful and fancy articles for Rev. T. Burrell; to the Misses Girlinges, of Sporne, Miss Graves, of Northwold, and the Swaffham Baptist Sabbath-school children, for a box of fancy articles for the Rev. J. M. Phillippo; and to Miss Ayres, Keynsham, for a box for the Rev. W. Knibb.

(June 15.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from May 15th to June 15th, 1839.

LONDON AND ITS VICINITY.

ANNIVERSARY COLLECTIONS.

	£ s. d.	£ s. d.
Amount acknowledged in June		
Herald	643	1 9
Alfred-place—Rev. W. Young	4	1 6
Greenwich, London-street —		
Rev. W. Belsher	6	0 0
Shoreditch, Providence Chapel	5	7 0
Ebenezer Chapel,		
Rev. J. Massingham	1	12 0
Stepney, — Rev. W. H.		
Murch, D.D.	5	13 6
Waterloo-road, — Rev. G.		
Francies	3	10 0
Devonshire-square, — Rev.		
J. H. Hinton, M.A.	40	0 0
	709	5 9

Donations towards liquidating the Debt owing by the Society.

Amount acknowledged in the	
June Herald	703 16 0
W. B. Gurney, Esq.	100 0 0
Joseph Gurney, Esq.	50 0 0
W. Cozens, Esq.	30 0 0
James Lomax, Esq., Notting-	
ham	30 0 0
A Minister with small means	20 0 0
Woodstock, by Rev. C. Darkin	5 0 0
	938 16 0

Annual Subscriptions.

G. B.	1 1 0
T. Bickham, Esq.	2 2 0
Rev. R. Hogg	2 2 0
W. Taylor, Esq. (3 years)	3 3 0
Joshua Vines, Esq., by Rev.	
Dr. Murch	10 0 0
	18 8 0

Donations.

John Pirie, Esq., Alderman...	50 0 0
A Friend, for the education	
and support, at the Native	
Christian Institution, Cal-	
cutta, of a youth, to be se-	
lected by the Rev. W. H.	
Pearce, named William	
Nicholls	50 0 0

	£ s. d.	£ s. d.
W. W. Nash, Esq., by J. Gut-		
teridge, Esq.	10	0 0
Friends, by Miss Jane Raw-		
lings, for a pupil to be		
named Charles Gilbert, un-		
der the charge of the Rev.		
G. B. Parsons	5	0 0
George Sturge, Esq.	1	1 0
Dr. Elliott, Camberwell	1	1 0
"A Widow," by the Secretary	0	10 0
Mr. D. Mill, Montrose, by the		
Rev. J. Watson	0	10 0
	118	2 0

Auxiliary Societies.

John-street Auxiliary — Rev.		
J. H. Evans, A.M., Collec-		
tions, Subscriptions, &c. ...	100	0 0
Spence-place Auxiliary —		
Rev. J. Peacock, by Mr.		
Clutterbuck, Treasurer, —		
Collections, Subscriptions,		
&c.	13	12 4
	118	12 4

Bedfordshire.

Dunstable — Rev. D. Gould.		
Collections	22	10 0
Weekly collections by—		
Misses Peel and Cheshire	6	13 3
Misses Gutteridge	5	0 0
Missionary boxes by—		
A. and B.	0	13 0
C.	0	4 6
Miss Chambers	1	0 0
Misses Gutteridge	0	13 6
Miss Masters	1	2 6
Eliza Radwell	0	5 2
Sunday-school Girls	0	10 10
Mrs. Willis	1	1 9
Subscriptions,—		
A Total Abstainer	0	15 0
Batchelor, Mr. William	1	0 0
Blackwell, Mrs.	1	0 0
Blackwell, Mr. J. W.	0	10 0
Chambers, Mr. Samuel	0	10 0
Cheshire, Mr. Henry	0	10 0
Cheshire, Mr. Joseph	0	10 0

	£	s.	d.	£	s.	d.
Flowers, Mr. Joseph	1	0	0			
Gould, Rev. Daniel	1	0	0			
Gutteridge, R., Esq. (the late)	2	0	0			
Gutteridge, Mr. Richard	2	0	0			
Gutteridge, Mr. Joseph	0	10	0			
Groom, Mr. William	1	0	0			
Hawkins, Mr.	0	10	0			
Humfrey, Miss	0	10	0			
Masters, Johnson, Esq.	1	0	0			
Potter, Mr. James	0	10	0			
Scroggs, Mr. G.	0	10	0			
Turnbull, Mr. W.	0	10	0			
Willis, Mr. William	0	10	0			
Willis, Mrs. William	0	10	0			
Sums under 10s	0	10	0			

Less Expenses..... 56 19 6
1 10 8

Buckinghamshire.

Buckingham:—						
Friends, by Miss Hatton, for <i>Entally</i> ..	2	0	0			
By Rev. P. Tyler.						
Aston Clinton — Rev. T. Amsden.						
Collections	1	4	0			
Collected by—						
Miss Ginger	1	10	0			
Miss Harrop	1	15	0			
Cuddington:—						
Stranks, Mrs.	0	8	4			
Haddenham:—						
Mr. D. and Miss V.	0	9	0			
Long Crendon—Rev. W. Hopcraft.						
Collection	0	12	7			
Collected by Miss Dodwell ..	1	5	8			
Quainton — Rev. D. Walker.						
Missionary Box	1	14	2			

Cambridgeshire.

Burwell:—						
Legacy of the late Mrs. Elizabeth Nicklin	47	5	0			
Cambridge — Rev. R. Roff.						
Collections	63	0	0			
Cottenham:—						
Collections	24	0	0			
Shelford:—						
Collection and subs.	23	18	2			
Missionary Boxes	2	15	2			

Essex.

Braintree — Rev. W. Humphries.						
Collections	10	19	0			
Subscriptions:—						
Hart, Miss	0	10	0			
Young Ladies by ditto	0	16	0			

Chelmsford Ladies' Negro's Friend Society, by Mrs. Candler, Treasurer, for the Rev. J. M. Phillippo's Schools.....	5	0	0			
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Kent.

Chatham:—						
Collections at—						
Brook Chapel — Rev. F. Overbury	14	0	0			
Zion ditto — Rev. W. G. Lewis ..	20	0	0			
Sevenoaks:—						
Mr. Knott	1	1	0			
East Kent Auxiliary, by Rev. J. M. Cramp.						
Ashford	19	15	8			
Bethersden	0	10	6			
Brabourne	4	7	8			
Canterbury	125	6	6			
Deal	5	5	0			
Dover	39	2	0			
Egerton	1	10	0			
Eythorne	22	17	6			
Folkestone	19	7	6			

	£	s.	d.	£	s.	d.
Margate	14	1	7			
Ramsgate	21	7	6			
St. Peters	20	17	10			

294 9 8
Previously acknowledged 193 13 10
98 2 11
Less Expenses..... 2 12 6

Lancashire.

Liverpool Auxiliary, by W. Rushton, Esq., on account.....	55	0	0			
Manchester:—						
York-street Juvenile Missionary Society, by Miss Culverwell, for <i>Entally</i> ...	4	0	0			
for <i>Jamaica</i>	2	0	0			

Middlesex.

Ealing — Mr. Fountain	1	1	0			
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Norfolk.

Lynn, Rev. W. T. Poile.						
A Friend	0	10	0			
For extra exertions	0	5	0			

Northamptonshire.

Rev. J. P. Mursell, Rev. S. J. Davis, and Rev. J. Burton — Deputation.						
Blisworth	5	10	0			
Brayfield	5	10	4			
Braunston	8	6	0			
Brington	5	12	6			
Bugbrook:—						
Collection at Public Meeting ..	10	0	6			
By Cards — two-thirds proceeds	5	14	4			
Missionary Box by Writing	0	9	0			
Class	4	8	3			
Proceeds of Tea Meeting ...				20	12	1
Burton Latimer:—						
Collection	3	5	0			
By Miss Ashford	2	5	0			
Ectone	5	10	0			
Hackleton:—						
Collections	19	8	2			
Mis. Box by Miss Cave	0	11	0			
Two Sabbath-sch. Children ..	0	8	0			
Harleston	20	7	2			
Harpole	2	13	6			
Kingsthorpe	7	12	2			
Kislingbury	4	0	0			
Lampart — Missionary Box	19	0	0			
Long Buckby	0	6	8			
Milton:—						
Collection	6	4	2			
Sabbath-school	14	0	0			
Morton Pinkney:—						
Weekly Contributions, by Miss Williams	0	3	6			
Moulton	14	3	6			
Northampton, College-street:—						
Collections	45	14	2			
Female weekly contributions ..	23	9	3			
Missionary Box, by Mr. W. Gray, jun.	15	19	0			
Breakfast proceeds	2	8	1			
Sabbath-school	0	13	6			

Subscriptions:—

Bartham, Mr. R.	0	10	6			
Bumpus, Mr. T.	1	1	0			
Cooke, G., Esq.	1	1	0			
Dicey, T. E., Esq.	2	2	0			
Garrett, Mr. Thomas	1	1	0			
Garrett, Mrs.	1	1	0			
Goodacre, Mrs.	1	1	0			
Gray, Rev. W.	1	1	0			

IRISH CHRONICLE.

JULY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Mr. BATES, June 4th, writes to the Secretary:—

Every renewed instance of our heavenly Father's kindness and protection, should draw forth fresh expressions of gratitude from the heart, hence as I have been mercifully preserved in my journey to England, and back to Ballina, I would say—"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I hope that this journey has been refreshing and profitable to my soul, and that from this time I may have more of a missionary's heart, exemplify more of a missionary's life, and unfold more of a missionary's character, in devoting my life to the extension of the Redeemer's kingdom, and consecrating myself entirely to the glory of my Lord and Master, whose I am, and whom I desire to serve.

I am happy to say that Brother Mulhern has enabled, through the blessing of God, to keep up the attention of the congregation at Ballina, during my absence. In preaching those two last Sabbaths since my return, the attendance has been about the same as usual. O that God may be merciful unto us, and bless us; and cause his face to shine upon us, that his way may be known upon the earth, and his saving health among all nations. Last Wednesday I went to Carramore, and as I am anxious to visit the schools, I have made arrangements for doing so, and expect to preach almost every night for the next fortnight.

Those schools that are in this neighbourhood, I find are thinly attended, and it is the same with them all throughout the district. At this season of the year the setting of the potatoes, and the drying of the turf, engages the attention of the children.

The journals of the readers contain some interesting matter, and show that notwith-

standing all opposition on the right hand and on the left, that the work of the Lord is going on and gradually prospering around us. We have difficulties of a peculiar nature to contend with, but the word of God must prevail. May the churches in England and the churches in Ireland abound in fervent prayer. May the Committee at home, and their agents here, cultivate a spirit of prayer;—then we may expect that our work will prosper, and that God will crown our labours with success.

P.S. I beg to acknowledge in the Chronicle the reception of two parcels from Mrs. Ridsen, Berlingham; and also some bibles, &c., from Mrs. Atterbury, Bugbrook. For these articles of dress as premiums for the children, we feel very thankful."

Mr. THOMAS, under date of May 18th, writes to the Secretary:—

With this I forward to you Nash and Dalton's journals, from which you will see as well as from former ones, the readiness of the people to hear the Scriptures. I extract the following sentence from John Nash's journal, which is nearly all in the same strain: "I read the sacred word to them—they paid attention—one of the men said that it is a good book. I wish you were near us, until we would hear some of the reading of your book often;" another of them exclaimed, 'that book would be the means of turning every one from evil, that would hear to it,—you will stop with us to-night.' At the time they were going to take their repose, I kneeled down and prayed according as the Lord gave me power. In the morning the man of the house called into his house some of his neighbours, and I read to them John iii.; Matt. xiv. xv. and xxvii. They all paid attention, and

gave many thanks and praises to the Lord Jesus."

Believe me, my dear sir, that the priests are the only great hinderance to the progress of truth, and they are the ruin of the people, while they persuade them, that they are their friends, 'for by this craft they have their wealth.' When I first went among the people to establish schools and preach the gospel, many years ago, and before the priests took the alarm, the people I have been informed, said, 'that I was an angel of God sent to them.' But when the priests gave out on their altars 'that I was a devil sent to destroy their religion which they derived from Saint Peter and the apostles,' my life was not worth the assurance of a penny. But having obtained help of God, I have continued to this day. I was stoned, waylaid, my house broken about me when worshipping God, and preaching the gospel of the Lord Jesus, at Newmarket, and suffered in other respects most materially, in consequence of the denouncement of Popish Bishop O'Shanghanesy and his priests, and was violently abused in Ennis, and beaten on the head with a horse-whip, by Priest Murphy, now in eternity.

R. MOORE, April 30, writes to Rev. J. BATES:—

An extract from my daily journal will show to what an extent ignorance prevails, even among nominal Protestants. A few days ago, I met with a man named Clark, who I supposed to be possessed of some knowledge of Christianity, as much at least, as would entitle him to a membership in the Established Church; but I was certainly surprised, after I had a little conversation with him, to find that he knew not even the first rudiments, when I spoke to him about the Saviour Jesus Christ, he knew nothing about him,—he never heard any thing about his incarnation, of his crucifixion, of his resurrection, or ascension. I tried to know whether he had any knowledge of the creation of man, he knew that man was formed, but he knew not how or for what purpose. All he seemed to know was that there is a God, but nothing about his holiness, or of man's accountability. What character on the face of the globe could be more deplorable! my heart yearned for him, his spiritual condition was wretched, though being a moral, sensible, industrious peasant, I spent a long time instructing him. I endeavoured to make him understand the purpose for which God created man, his fall with the fatal consequences which resulted, together with his recovery by grace. I tried to persuade him that he was a sinner by both nature and practice,

and that in Christ Jesus there was free pardon to be obtained by all those who believe; before we parted he expressed a wish to live in my neighbourhood. I hope the Lord will enable me to visit him again, and may he bless the words spoken to his immortal soul.

From M. MULLARKY, May 29.

Popery is the most admirable system that ever the world saw, or will see, for promoting crime, and lulling to sleep in carnal security; and what renders the state of the poor papist more lamentable, is their willingness to hear the gospel, if not prevented by their heartless priests, who seem constantly on the watch, to prevent every means that might have a tendency to enlighten their deluded followers. This I learn from their emissaries picking up the tracts that I leave in the cabins, and I suppose, destroying them. Yet they seem anxious to hear the gospel in their own language. A man in whose house I frequently visit, expressed a wish a few days ago, to have a Bible, but said he could not afford to purchase one. I told him I would procure for him a Bible, if he would promise to read four chapters every day for twelve months. The man said he feared his business would not allow him to read so many chapters daily, when his wife, who was a bigoted Roman Catholic, said, "Oh, do sir get us the Bible, and my little boy, who learned to read at the free school, will read the chapters." This day the little boy requested of me with much anxiety depicted in his countenance, to procure the Bible, and that he would read it for his father and the rest of the family from cover to cover.

In my last letter, if I mistake not, I mentioned that I expected to establish regular preaching at Caher, through one of our friends at Portlaw having removed to that interesting town. On the 1st instant I walked out to Caher, did what I could in the way of reading and conversation, to introduce the gospel, and told the people if I could procure a place to preach in, that I would endeavour to come stately. At this the people seemed much pleased, and in a few days, my friend came to inform me, that a person in whose house we had been, proposed lending a room, and that the people were anxious that I should come out. Consequently we appointed a day, and after walking again to Caher, I learned to my no small disappointment, that in consequence of a new sect called Christian brethren, or as they are known in this country, Darbyites, having a room hired in the house, in which they hold their meetings, a lady of the connexion prevented the person from

allowing us to preach in the house. This sect seems to go on the principle of gathering the good out of all other denominations, and leaving the world in its present state, without scarcely an effort for its improvement, that Christ may be glorified in its destruction, when he shall come, as they imagine, to reign personally on earth.

From PAT BRENNAN, May 29th.

I have been employed this month as usual, travelling among the people, reading and explaining the word of life in their cabins, both in English and Irish; but the distressed state of the poor in this part of the country at present is very trying; the cry of hunger is to be heard in almost every cabin, and no prospect of present relief. I have succeeded in getting a little relief for some poor families from our kind friends, Mr. Jackman and Captain Robertson, and others; this has been the means of giving me a better opportunity of bringing the truth to their hearing when they see that I feel for the wants of their body as well as their soul. The most of the petitions that are sent to Lady Lorton, from this town, especially from the poor, are sent to Captain Robertson, and he gives them to me to inquire after the applicants; this gives me an opportunity of going among the poor; and if the priest would speak every Sunday against me, I should get some of the poor to hear me; as a proof of this, the priest did speak about me a few Sundays ago, but to my great surprise, I was sent for the same day by a poor Roman Catholic widow to read some of the Irish Testament for herself and her son that was sick. I went and read several chapters in both English and Irish, and endeavoured to direct their attention to the Saviour of sinners; they were all attention while I was reading and speaking to them, and when I was going, the poor old woman would not let out my hand until I would promise to come the Sunday following, which I did, and was highly pleased with the great attention which they manifested while I was reading. I prayed with them in Irish, and the poor old woman seemed overwhelmed with joy. She visited me several times since, and I trust the Lord has given her a desire to hear his holy word. A few days ago I went to read for a poor man of the name of Burke; he was very sick; I said to him that I came to read and speak to him about the Saviour that came into our world to save sinners; you are welcome, said the poor man, it is much wanting, for although I had the priest the other day, he did not speak one word to me about heaven

or the Saviour, so I opened Eph. ii. and read it for him in Irish; I also read John iii. and x., he was very attentive, and had his hands lifted up while I was speaking of the *Saviour's love* and suffering, &c.

Mr. SHARMAN, June 3rd, writes:—

On last Lord's Day, June 2nd, we had a goodly number at the twelve o'clock service. My soul was much blessed while speaking on the nature and characteristics of *love to Jesus Christ*, a solemn feeling seemed to rest upon the minds of all present after this service. When the necessary preparations were made, we proceeded to the water side, there was an assembly here of about fifty persons, Roman Catholics as well as Protestants, the respect and attention manifested on this occasion by all present, was truly pleasing; after singing an appropriate hymn, I went down into the water, accompanied by a young man, who in the presence of the brethren, witnessed a good confession, previous to his baptism. He believed it to be his duty to submit to this ordinance, because Jesus Christ has said if ye love me, keep my commandments. For many years, though living in a very backward place, having but few opportunities of hearing the gospel, and early left without parental protection, the Lord has been teaching him by his Spirit and word. Embracing every opportunity to become acquainted with divine truth, he sought for such as would converse with him about good things. About five or six months he was invited to preaching by our good brother Coulter, he invited me to his cottage to preach to an interesting congregation, where myself and my horse were made very welcome for the night. His walk through life in a moral point of view, has been undeniable, and from his knowledge of the Irish language, and zeal for the glory of God in the conversion of sinners around him, I have no doubt but that he will be made a blessing to the neighbourhood where he resides. Before we parted, I presented him with a large Irish Bible, which he received with much thanks."

R. MOORE, under date of April 30, writes to Mr. BATES:—

Spiritual knowledge is making rapid progress in every direction. I go into the cabins, but as the people are employed in the fields, I must resort to the fields, to the sea-shore, where they are employed. It was gratifying to see me read to about twenty.

eight Papists on the sea-shore, all sitting around, putting questions and hearing without the smallest hesitation; even priestly fear is fled, the people are determined to be instructed in the good old way, others stand over their spades so long as I am directing their attention to the straight and narrow gate, and return me many thanks for my attention to their spiritual welfare, and further add, that their priests never told them that the blood of Jesus was calculated to atone for their guilt, but always pushed them to great extremes, such as penance, confessions, and extreme unction.

G. MOORE, under date of May 31, writes to Mr. BATES :—

One or two authentic statements may illustrate my observations. A poor man named Boleand, to whom I have been reading and explaining the Scriptures this time past, is proceeding in despite of every opposition to ascertain how he shall be finally saved. The priest has endeavoured to gain him back to his former subjection by his threatenings, and his wife has stolen his testament to the priest (for if she did not do so he would not hear her confession) who has probably destroyed it. However he has procured another, and he came even yesterday to my lodging for the purpose of being more fully instructed in the ways of truth.

CONTRIBUTIONS received up to the end of May.

Mr. H. Christopher, annual	1	1	0
Bristol, by Mrs. P. Phillips, particulars in the Report.....	5	0	0
From Mr. Turner, Dublin, (two contributions)	2	0	0
Female Baptist Irish Society, by Mrs. Ivimey, particulars in the Report...	12	3	0
Collection after Dr. Liefchild's sermon ..	19	13	2
Joshua Vines, Esq., Stepney.....	5	0	0
By Mr. Kendrick :			
Mr. R. Harris	1	1	0
Mrs. M. Shaw	1	0	0
G. Kitson, Esq.	3	3	0
Mr. R. Beddome.....	0	10	0
Mr. Stone	0	5	0
Mr. S. Green, Leather Lane	0	5	0
Mr. Dunt	0	5	0
	6	9	0
Rev. W. Payne and Friends, Chesham	5	10	0
Rev. W. Tomline	1	1	0
	6	11	0
Mr. Smith, Crayford	1	1	0
Mr. Robinson, Leicester.....	1	0	0

By Rev. W. Norton, Bow :			
Mrs. Newman	1	0	0
Collection by Mr. Parnell	1	16	0
	2	16	0
Lion Street, by Mrs. Watson.....	16	0	0
Wallingford, by Rev. J. Tyso, particulars in Report	6	15	3
Collection at the Public Meeting	26	11	5
X. Y. Z.....	3	0	0
A Friend, by Mr. Hobson	0	5	0
Prescott Street Auxiliary, by G. Morris, Esq.....	20	0	0
Trinity Chapel Do., Borough (moiety) ..	16	0	0
Rayleigh, by Rev. J. Pilkington	3	0	0
Dorman's Land, by Rev. G. Chapman ..	4	10	0
Mrs. Meacher, an. sub.....	1	1	0
Mrs. Blackett, don.	1	0	0
Edinburgh, by Rev. C. Anderson	3	0	0
Rev. J. Stuart, Sawbridgeworth, sub....	1	1	0
Do..... don....	1	0	0
Spencer Place Auxiliary, Rev. J. Peacock	6	14	11
Bucks, per Rev. P. Tyler	1	2	6
Miss Tyler, Haddenham	0	12	6
Mrs. Bowder, Towersey	0	5	0
Mrs. Juggins, Emmington	0	5	0

Note. Omitted in Chronicle for May.

D. Salter, Esq., Watford	1	1	0
West Drayton, Rev. W. Nash.....	2	10	6
S. of	1	0	0

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

NO. XI. NEW SERIES.

JULY, 1839.

THE Committee beg to call the attention of the friends of Home Missions to the following circular, which they trust will induce more enlarged contributions from those who have already aided this society, and call the benevolent attention of those friends of Christ who have not heretofore assisted its funds, to send some liberal donations or annual subscriptions through our Treasurer.

To the Friends of Christianity generally, and supporters of Home Missions in particular, the Committee of the above Society beg to present the following facts.

1. That there are many large towns,—teeming masses of the labouring population,—and numerous villages in England, especially in the Northern parts of the island, very inadequately supplied with the gospel, or entirely destitute of it.

2. That a large proportion of the labouring classes are uneducated and awfully depraved, and are, therefore, open to the arts of the Infidel, the Socialist, and the Chartist; of these are composed that headlong and brutal mass, from which universal convulsion is dreaded at this peculiar crisis.

3. That it is not to be denied and ought not to be overlooked, that the Romish Church is making desperate efforts to spread their principles in this country, and that our uneducated, sensualized, and unevangelized populace, fall an easy prey to their seductive arts and untiring zeal. This sect can only advance in the absence of a thorough knowledge of God's holy word. Where our missionaries and other spiritual ministers have imbued the minds of the people with the saving doctrines of the cross of Christ, the efforts of this antichristian sect to proselyte, are utterly in vain. There the Jesuit can gain no converts, can gather no congregations. These are *facts* which place the claims of our Society on high ground, at a crisis when the hearts of many pious people are failing them, from looking after those evils they fear are coming on our land through the portentous combination of Oxford and Rome.

4. That the means employed by this Society and kindred institutions, are eminently adapted to correct these acknowledged evils.

The direct agency and means employed by this Society may be classed under the following heads:—

1. The public ministry of the word.

2. Circulation of Bibles, Tracts, and small religious publications.

3. Schools—*Sunday, British, and Infant.*

Though the average annual income of the Baptist Home Mission has never exceeded twenty-four hundred pounds, yet the Society has now under its patronage *One Hundred and Six Missionaries*, labouring in thirty-four counties of England and Wales, and in Jersey, the Scilly Isles, and the Isle of Wight. Besides the regular preaching of the gospel, these ministers pay considerable regard to the formation of Christian Instruction Societies, Bible, Maternal, and Tract Associations, and particularly to establish and vigilantly superintend *Sunday, British, and Infant SCHOOLS*. Thus systematically and constantly endeavouring from the dawn of reason to the close of life, to infuse into the minds of all over whom they can exert any influence, correct moral principles along with spiritual instruction.

Under the head of "The public ministry of the word," we must notice an important feature in the Society's means of usefulness. *The unpaid agents*, whose numbers and

therefore whose labours are more extensive than those of our paid missionaries, whose efforts for the conversion of sinners and education of the young are daily increasing, and greatly owned of God.

Another important addition to our public ministry will this year be found in the appointment of *Evangelists*, that is, preachers of the gospel having each a region of country containing several counties to preach over, men of long standing in the ministry, of known prudence, ability, zeal, and self-denial, whose work shall be to visit our missionary stations, to assist feeble churches, to hold meetings for the revival of religion among themselves; to visit any churches in their route which may need and invite their efforts; and to use all scriptural means to advance religion where it is, and speedily introduce it where it is not.

Mr. Pulsford, upwards of twenty years our missionary in the north of Devon, is now our first evangelist to the north of England. This important district contains six counties, with a population of three and a half millions, for whose spiritual welfare up to a late period, our denomination has done comparatively little. The Lancashire and West Riding of Yorkshire Baptist Home Missions are now vigorously at work, and this institution has twelve missionaries, principally in the counties of Durham, Westmoreland, and Cumberland; and the eastern and northern parts of Lancashire and Yorkshire.

We record with devout gratitude, that God has this year smiled upon this Society, more sinners have been turned to the Lord than in any former year. The income of the Society has also considerably increased; the appointment of the Evangelist to the northern district is hailed by the churches and missionaries with the most pleasing anticipations. The reports already received, are of an exceedingly cheering character; the collections and contributions and subscriptions from *that auxiliary* have more than doubled, and would the Christian church only help this Committee for twelve months, to send out six evangelists instead of *one*, we are confident the result would be to double our funds, and that our churches would be increased four-fold.

The loud calls made on the funds of this Society from all parts of the country, have so completely exhausted our means, that the Treasurer is in advance at quarter-day £150. This sum, though small in itself, is exceedingly depressing to a Society with such a very limited income. This Committee again casts itself on the sympathy of the Christian public, who have never left them long in difficulty, and who, they trust, will now come speedily and substantially to the support of the cause. The friends of education, morality, domestic peace and order, and Home Missions, may now aid the funds of this Society most opportunely. Should any one prefer contributing to the schools, the Evangelist, or the general purposes of the mission, he may select his object, and his contribution shall be strictly so applied.

Some individuals and churches prefer expending their money on their native county, or some particular part of such a district or town, this Society affords such an opportunity of thus directly applying their surplus means, as its missions now extend over nearly every county in England, and a considerable part of Wales, along with the islands around our coasts.

Those ministers making congregational collections and forwarding the proceeds to our Treasurer, will very efficiently aid our funds, as this saves the expense of a deputation.

Some active young friend in the church or congregation may make personal calls for this object, or the young people may make a simultaneous effort with collecting cards, and the minister will kindly forward the proceeds.

Some of our long tried friends may now again aid us, and many of those who have never yet contributed to the funds of this mission, may now forward their generous donations or life subscriptions; they may rest assured that all the pecuniary affairs of this mission are managed with scrupulous economy.

By their love to their native country—by their attachment to the gospel of our Saviour—by their hatred of Popish domination—by their abhorrence of ignorance, sensuality, and convulsion, and by their confidence in the simple, yet successful, instrumentality of this Society, this Committee conjures their friends to come forward and aid this righteous cause.

Signed on behalf of the Committee,

CHAS. HILL ROE, Sec.

Clapham, June 20, 1839.

The Committee beg to call the attention of the friends of Christianity generally, to the deplorable state of the North of England, and to the fact, that this Society has now thirteen missions in that district, and have lately appointed an evangelist to labour up and down in that wide and destitute field: this extended effort has involved the Society in considerable expense for the present. The Committee trust their tried and steady friends will stand by them in this effort to meet more efficiently the wants of a population of upwards of three millions, for whose spiritual weal our Society has heretofore done comparatively little.

The following most promising auxiliary was formed during the late visit of the Secretary to the north, from the judicious division of the district, the active habits of the Secretaries, and the presence of the evangelist, the very best results are hoped from this auxiliary.

NEWCASTLE-UPON-TYNE.

A Meeting, chiefly composed of persons belonging to the two Baptist congregations of Tuthill Stairs and New Court chapels, in Newcastle, was held in the former place of worship, on the evening of Monday, the 27th of May; the Rev. R. Pengilly in the chair, when after listening to an address from the Rev. C. H. Roe, Secretary to the Baptist Home Missionary Society, on the importance of combined operations in promoting the spread of the gospel, more especially in the Northern Counties of England. The following resolutions were proposed by the Rev. Geo. Sample, seconded by the Rev. J. D. Carrick, and adopted by the meeting; namely,

I. That the principles and objects of the "Baptist Home Missionary Society" have the cordial approbation of this meeting; and that a Society be now formed for the purpose of co-operating with that institution in this northern district.

II. That the following be the Rules and Regulations of the Society, viz., 1. The Society shall be designated "The Northern Auxiliary to the Baptist Home Missionary Society," comprising in this field of its operations, the four northern counties of Northumberland, Durham, Westmoreland, and Cumberland. 2. The object of this Society shall be to co-operate with the Parent Society in London, in promoting the kingdom of Christ in the above counties. 3. In order to facilitate the attainment of the forementioned object, the Counties specified shall be divided into the following districts, viz. (1.) The NORTHERN, comprising the churches at Newcastle-on-Tyne, North Shields, South Shields, Monkwearmouth, and Tym Side, and Derwent. The SOUTHERN, comprising the churches at Hamsterley, Wolsingham, Middleton, Brough, and Stockton-upon-Tees. (3.) The WESTERN, comprising the churches at Carlisle, Maryport, Whitehaven, Hawkeshead Hill, and Tottibank.

N.B. It is understood that Mr. Carrick act as Secretary for the Northern district, Mr. Douglas for the Southern, and Mr. H. Anderson for the Western.

4. All persons subscribing 4s. a year, or upwards, or collecting 1d. per week, shall be

members of this Society, and shall be entitled to a copy of the "Quarterly Register," of the parent Society.

5. A Committee shall be chosen annually from the members, consisting of a Treasurer, two Secretaries, (one of whom shall go out of office each year), and one Collector, from each congregation; together with six other persons; and all ministers making an annual collection in aid of the Society, shall be entitled to attend and vote at the meetings of the Committee; three to form a quorum.

6. A public Annual-Meeting of the Society shall be held, if possible, on the day immediately succeeding the meetings of the Northern Association, at the nearest neighbouring Baptist place of worship to that where the Association has held its meetings, when the Committee and Officers shall be chosen, and the usual business transacted.

III. Resolved, that a Committee, selected from the subscribers, be forthwith chosen, and that the Rev. David Douglas, of Hamsterley, and the Rev. J. D. Carrick, of North Shields, be the Secretaries for the first year.

Several friends having retired to the vestry at the close of the Meeting, the following persons were elected as the Officers and Committee for 1839-40.

Treasurer, Mr. Thos. C. Angus.

Secretaries—The Rev. D. Douglas; and the Rev. J. D. Carrick.

Committee.—Mr. J. L. Angas; Mr. R. Dodds; Mr. H. A. Wilkinson; Mr. Jonathan Angus; Mr. William Anderson; Mr. Richard Swan.

Collectors for Newcastle, Mr. W. Dowson and Mr. W. Wilkinson, jun.

ANNUAL SUBSCRIBERS.

Rev. R. Pengilly.....	0	10	0
Rev. George Sample.....	0	10	0
Mr. E. S. Johnson.....	0	10	0
Mr. Jon. Angus.....	0	10	0
Mr. R. Dodds.....	0	10	0
Mr. H. Angus, Coach Maker.....	0	10	0
Mr. Jos. Temperley.....	0	10	0
Mr. W. Wilkinson, jun.....	0	5	0
Mr. Angus Campbell.....	0	5	0
Mr. W. Wilkinson, sen.....	0	5	0

Miss Anna Gibson.....	0	5	0
Miss M. Smith	0	10	0
M. L. A.	1	0	0
Mr. Richard Swan	0	10	0
Mr. William Angus	1	0	0
Mr. John Bradburn	0	5	0
Mr. John Hudspeth	0	5	0
Mrs. Angus	0	10	0
A Friend.....	0	5	0
Mr. Francis Sanderson	0	5	0
Mr. William Dowson	0	10	0
Mr. T. C. Angus	0	10	0
Mr. H. A. Wilkinson	1	0	0
Mr. J. Fenwick (dyer).....	0	8	0
Mr. W. Anderson	0	5	0
Mr. J. Thompson.....	0	6	0
Mrs. Jos. Angus	0	10	0
Mr. R. Craggs.....	0	10	0
A Friend	0	5	0
Mr. Thomas Milbourn	0	5	0

DONATIONS.

Mr. R. Dodds	1	0	0
Mrs. Justice	0	2	0
Collected per Miss Atkinsen	1	0	6
Do. per Mr. J. Milbourn	0	11	0
Do. per Mr. W. Wilkinson, jun.	0	10	6
Nett Proceeds of Tea Party.	2	10	6
Collected after Sermon, New Court ..	7	12	6
Do. at Tuthill Stairs	5	0	0
Do. at Public Meeting	1	15	0
Collected by the Young people of North Shields for a mission to Monkwear- mouth	20	0	0
Carlisle, Mr. R. Stephens	0	10	0
Manchester, York Street Sunday School, per Miss Culverwell, for schools	4	0	0
Westmoreland Auxiliary. Brough and Vicinity	0	12	6

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurers, MOSES POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE, (Secretary :) or any Minister of the Denomination.